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CHRONICLE

The War.—In Alsace there has been a lull in the desperate efforts of the Allies, and the invasion of the Rhineland has made no perceptible progress. The same

may be said of most of the rest of the line. The general forward movement that seemed to be preparing recently has come to a standstill and, with the exception of some slight gains by the Allies at Beausejour, north of Perthes, and between Arras and Lille, the old deadlock again prevails. Artillery fire and trench warfare, with a few artillery charges, which have, as a rule, been repulsed, are all that there is to record of the situation. It is just possible, however, that the Germans may shortly renew their activity in Flanders. The railroads in Germany and Belgium for the last few days have been used

exclusively by the German military authorities for the transportation of troops, and as a consequence vigorous attacks on the Allies have been predicted as likely to take place, probably at Soissons. There are rumors also of another attempt to reach Calais.

After a week of stubborn fighting that was begun by the Allies with an attack on the German position north of Soissons, the Germans have gained the victory, and

not only cleared the plains of Vregny, but forced the Allies to retire beyond the Aisne. The Germans consider it an important victory, the Allies minimize its value. The Allies are now on the south side of the river and are constructing new trenches in order to repel any further advance by their enemy. The reason they have given for their retirement is the rapid rise in the river, which has already carried away some of the foot bridges and

promised to cut off, in the event of a further rise, their line of communications. This would have made it impossible to send reinforcements to their soldiers in case the Germans strengthened their offensive. The Allies claim that they still hold the bridge heads on the north side of the river and that they can again cross at will. The actual gain by the Germans consists in the occupation of six villages to the east and northeast of Soissons: for a time they held a seventh, St. Paul, but later were driven out of it by their enemy. Measured in miles the distance, which is said to be one mile on a front of three miles, is not great; but it is sufficient to have given rise to speculation as to whether the Germans intended to make another drive toward Paris, for Soissons is the point on the line nearest the capital. This is extremely unlikely. Since September, when after the battle of the Marne they made their stand on the heights, they have been in a superior position to the Allies, who were down below them with the river at their back. All along, however, they have been content to remain on the defensive, and the present departure from what seems just now to be their fixed policy was precipitated by the offensive of the Allies. As an offset to this loss of territory the British, according to unofficial reports, by a spirited attack succeeded in driving back the Germans near La Bassée. The ground said to have been gained is about a mile.

Bad weather has interfered with operations west of Warsaw, and the armies continue to face each other on a line that runs from Rawa to Borjimonow and from Boli-mow to Sochaszew. The Russians admit that the Germans have made considerable progress in this locality, having pushed forward in one place as much as five miles: but at the point of their furthest advance the Ger-

Warsaw and
East Prussia

mans are still no less than twenty-five miles distant from the Polish capital. The main Russian effort at present seems to be an invasion of West Poland and the southern border of East Prussia. Large bodies of troops are reported to be advancing toward Thorn along the right bank of the lower Vistula. They have already crossed the Skrwia river, where they defeated and drove back the Germans. In the vicinity of Gumbinnen, however, they have failed to make any progress.

The Russian advance in southern Poland, in Galicia, and especially in the passes of the Carpathians, has been checked. The Austrians have kept the Russians from

Galicia

crossing the Nida; they have barred their progress at the Dunajec, where they have assumed the offensive; and heavy snow has made fighting in the mountains almost impossible. The Russians are said to be waiting for reinforcements, especially in Bukowina near the Borgo Pass. The combined Austrian and German invasion, which was spoken of so often last week as a thing of the near future, has not yet materialized, and reports to that effect are now generally discredited.

Rumania is reported to have issued an order recalling all university students from Switzerland, to be pushing forward the construction of hospitals, and to have as-

Rumania Italy, Turkey

sured Bulgaria that military preparations are in no sense a menace to her. All this is taken as a sign that Rumania's entrance into the war is a thing of the near future. Italy's action is likely to be influenced by the terrible loss of life and property caused by the earthquake. In many circles, however, it is declared that her participation in hostilities will be delayed but not prevented by the disaster. Turkey has not only agreed to give Italy all the satisfaction demanded for the Hodeida incident, but has decided to make the reparation without waiting for the report of the Turkish commission appointed for the investigation of the matter. The Italian flag, however, has not yet been saluted. In Persia the Turks have had considerable success, for they captured Tabriz, but further north, according to Russian reports, they have met with two severe reverses on land, where they have been defeated at Karaorgan in the Caucasus, and on the Black Sea, where a number of transports conveying troops are said to have been sunk.

Austria-Hungary.—The most important item of news within recent weeks has been the retirement of Count Berchtold as Minister of Foreign Affairs, and equiva-

Change in Ministry of Foreign Affairs

lently Chancellor of the Dual Monarchy. The announcement was made by the *Wiener Fremdenblatt* in the following words:

Count Berchtold, who for a long time had desired to resign from office and had asked the Emperor to grant him his dimissorials, again renewed his request. The Emperor, realizing that weighty personal reasons urged Count Berchtold to take this step, acceded to his wish.

The successor of Count Berchtold is the Hungarian Minister, Baron Stephen Burian von Rajecz. Many papers would see in this appointment the "beginning of the rift in the lute," the first step toward a secession of Austria-Hungary from Germany. Here, as in other instances, the wish is apparently father to the thought. The new Foreign Minister is a Hungarian and on the most intimate terms, it is said, with the Prime Minister of Hungary, Count Tisza. The latter has only recently denied, in the most emphatic terms, all the rumors of a supposed disagreement between Germany and Austria in carrying on their united campaign. He insisted upon the strength of the unsevered bond of mutual trust, love and sacrifice. One thing appears to be certain, that the appointment of Baron Burian von Rajecz is the best possible choice, if it was the Emperor's desire thereby to conciliate the Balkan nations and to unravel the tangled skein, as far as this can still be done. As envoy at Bucharest, Burian succeeded in bringing about a close relationship between Rumania and Austria, in spite of Russian opposition, while later, as Minister of Finance, he greatly furthered the industrial and commercial conditions of Bosnia and Herzegovina. It is too early to make forecasts of any kind about the new Minister's policy.

France.—When the notorious M. Caillaux recently disappeared from public life, there was much comment, much gossip, but no one could assign the reason of his departure. An early report said that he had grossly and wantonly offended,

M. Caillaux and His Mission

not only the military chaplains in the training-camps, but the English authorities as well. It was finally announced that the quondam minister had been entrusted with an important foreign mission by the Government. He was to visit Brazil, together with other South American countries, the report ran, to investigate trade conditions. This statement never won general credence. The query has again been proposed, this time by the *Paris Figaro*, "Why did Caillaux leave France?" The *Figaro* quotes the Brazilian *Official Gazette's* report of a debate in the Brazilian Chambers, to prove that M. Caillaux, contrary to the report issued at Paris, went to Brazil without any official mission. The decidedly unpleasant light in which the ex-minister was placed by the revelations of the recent trial scarcely indicates his fitness to represent France in any capacity, official or private.

Constitutionally, the French Chamber should sit for five months. It is reported, however, that in view of the unusual circumstances brought about by the war, the sittings will be reduced to a minimum.

A Short Session for Parliament

All bills will be thoroughly examined and reported by committees, and the privileges of debate will be curtailed. The Assembly, sitting as a whole, will thus be able to proceed without loss of time to the adoption or rejection of proposed measures. Of the Deputies, one hundred and twenty

have been mobilized, but their military duties will be suspended until Parliament adjourns. Floods threaten serious damage at Paris. The Seine is still rising, some of the quays are covered with two feet of water, and many of the lower buttresses of the bridges are submerged. Navigation has been practically suspended on account of the swift current.

Germany.—An official reply to the findings of the French investigation committee regarding the "barbarities" of the German soldiery denies all the charges made. "This French declaration," it says, "is an uninterrupted series of calumnies which has no

*Reply to
French Charges*

other purpose in view than the dissemination of hatred against the German people." The reply then states that the French findings are too general, and that the committee saved itself the inconvenience of mentioning the details needed to substantiate its assertions. The report insists that German authorities demand strict military discipline, and that this is exacted from the soldiers. In conclusion a counter-investigation is proposed, whose results are to be made public.

The Emperor announces that the festivities usually held on his birthday, January 27, are not to take place this year, with the exception of the religious and school celebrations.

*The Emperor's
Birthday Decree*

No letters or telegrams are to be sent him, he says, in these days of public tribulation, since he is often enough made aware of the strong bonds of love and confidence which unite him with the German people. The decree then continues:

I thank in advance each person whose loyal supplication will on my birthday be made to the throne of the Highest, as well as every one who will think of me in a friendly spirit. I am one with the whole German people and their Princes. The one prayer which sways our heart is for the Fatherland, that God will graciously grant us further victories, and, after a peace with honor, a happy future for our country.

The money usually spent in court festivities is to be applied to charity. Even the Socialists themselves are united with him now in the common bond of love for country. "There is no party," said one of their great leaders recently, "for whom the heaviest sacrifices in the service of the Fatherland could be too heavy."

Great Britain.—A recent number of the *Times* Educational Supplement contains a number of articles and letters, recommending instruction in certain practical subjects for school-children. An un-

*New Developments
in Education*

signed report on "Cookery Instruction in Shropshire" is of considerable interest. "The improvement of poorer homes has long been felt to be an urgent problem," says the writer, "and it is hoped that something may be done by teaching the children simple housewifery." The local board has approved a scheme for the instruction of cottagers and their

children in "food values and cookery, which, it is hoped, may be carried out in every parish and hamlet in the county." Sir George Newman, M.D., contributes an important paper on "The Health of School-children." In view of the appalling toll of human life imposed by the war, "the question of the preservation of the rising generation, and care for its physical fitness and equipment, is of more than ordinary importance." In this connection, the *Times* notes that, in the last few months, there has been much laxity in enforcing the child-labor laws. In consequence children have again appeared in the factories, and in street trades. In certain localities the military authorities were obliged to interfere, when the civil authorities were unwilling to forbid the presence of trading-children in the concentration and training camps. "To allow children to be sacrificed on the altar of commercial greed," comments the *Times*, "is a senseless dissipation of one of our most valuable assets." Classes for soldiers, lately authorized by the Board of Education, form an interesting extension of popular education. The Board is aiding the local authorities in providing instruction in history, geography, topography and map-reading; telephony and telegraphy; first aid and ambulance work, with hygiene; conversation classes in foreign languages; field-cookery, and simple crafts. Popular and scientific lectures are also given, and tutorial instruction in letter-writing, arithmetic and other subjects is provided when requested. The Board has agreed to make grants to the local authorities in sums not to exceed two-thirds the cost of the instruction.

Ireland.—The appointment of Lord Wimborne to succeed the Marquis of Aberdeen, who had made himself popular with the Nationalists and distasteful to the Ascendancy class, has not been well

The New Viceroy received by Home Rulers. The new Viceroy left the Unionist Party with his cousin, Mr. Winston Churchill, and is said to share the latter's equivocal views about Home Rule. He was the first to announce that the operation of the Bill would be held up till it had received the sanction of a general election. He was chairman of the committee that reported in favor of imposing the Insurance Act upon Ireland and consequent taxation beyond the proportion of the benefits received. The *Dublin Leader* thinks that as long as Ireland is denied self-government a Viceroy unfriendly to national aspirations is preferable to a friendly one, as less likely to foster the denationalizing vice of snobbery.

In consequence of the *Irish Catholic's* agitation, the Admiralty has recently appointed three Catholic chaplains for British warships in actual service afloat. Previously there was but one such chaplain, though a number of priests were authorized to visit the ships at various ports and naval stations, and some received allowances for such service. The *Dublin paper*, which had no

Other News

official notice of the new appointments, announces that it will keep up the agitation, as in case of the army chaplains, until the Catholic chaplains for war service in the navy shall be in like proportion to their sailor coreligionists as the 223 Protestant chaplains are to theirs. Grants voted in aid of Irish secondary teachers, of fisheries and various other objects, have been withheld. News of a political nature can only be obtained privately, as the loyal papers are severely censored; and of those deemed disloyal more have been suppressed lately in Ireland than in the whole century previous.

Italy.—On the morning of January 13 a violent earthquake, which lasted about thirty seconds, spread ruin and desolation in Italy. Some seventy-eight towns were destroyed. The territory devastated is

The Earthquake the Province of Rome, which is 300 miles long and extends from the Adriatic to the Tyrrhenian Sea. Public buildings, cathedrals, churches, palaces, houses of the poor, are all a mass of ruins, and it is estimated that about 37,000 people have been killed, and 50,000 injured. On January 17, 36,721 were known to be dead; and up to that time the relief committee had not reached five of the stricken towns. Avezzano, San Benedetto, Gioja-di-Marsi, Celano, Pescino are filled with corpses. There were 5,000 deaths in Avezzano alone. The victims were taken completely by surprise, and so sudden was the destruction that escape was impossible. In three towns near Sora the churches collapsed immediately, burying priests and people in the debris. In Sora itself twenty Sisters were killed in the act of receiving Communion: the priest lay dead in his vestments. Some idea of the havoc wrought can be learned from a telegram of an afflicted bishop to the Pope, which reads:

"The diocese has been transformed into a great cemetery. Avezzano, Capelle and Paterno razed and almost all the inhabitants dead. Ecclesiastics, some dead, some wounded. A few villages are immune, but generally desolation reigns. It is an immense and distressing catastrophe."

The Holy Father is doing all in his power to give assistance, and everywhere priests and Sisters are displaying heroic self-sacrifice. Though this earthquake is said to have been more severe than that which destroyed Messina, yet the number of deaths caused by this one is some 60,000 less than the number caused by the Sicilian upheaval. This time no Americans were killed, and strange to say but one Roman lost his life.

Mexico.—Dispatches from Mexico are so contradictory that it is difficult to discover the truth. One thing is certain: the carnage still continues. According to the Mexican Information Bureau, 173,200 men are actually under arms, distributed as follows: 128,200 for Carranza, 45,000 for Villa and Zapata. These figures are to be accepted with reserve: they contradict former re-

ports. There have been many battles during the last eight days. Early in the week Villa announced that he stopped Carranzista activities around Torreon and Saltillo. This was true. Villareal, a Carranzista, in his eagerness to attack Torreon, left Saltillo without a garrison and the Villistas slipped into the place without trouble. A dispatch from Vera Cruz, dated January 16, reported that Villa's forces later evacuated Saltillo, which was then reoccupied by Carranza's troops. This lacks confirmation, as do also the reports of the same aforesaid date that Mexico City and Guadalajara are in Carranza's hands. These items are evidently false. The campaign around Torreon was marked by great stupidity. The Villistas met Villareal's forces, which were advancing on Torreon, at Ramos Arispe and routed them. Meantime Carranza's forces in Monterey sallied out to help Villareal but, on hearing of his defeat, fled back into the city. At this writing it is reported, though without confirmation, that the Villistas have entered Monterey 10,000 strong, while Carranzistas are about to leave Nuevo Leon. Villa himself boasts that he will be in Tampico within a month's time.

Carranza is still issuing decrees. He ordered the British oil companies in Tampico to suspend operations, threatening confiscation of property in case of noncompliance. Shortly after he issued another decree nullifying sales of waters, forests and lands by local authorities and governments, and all sales of lands by departments or Federal authorities since December 1, 1876, as well as extensions of the same. The first decree aroused the anger of Great Britain, which has great need of oil both for land and naval forces. The British Government protested to our State Department and our Secretary of State protested to Carranza. The tension, which became great, was finally relieved by a dispatch from the British Legation in Mexico City, that Carranza had removed the embargo on oil. The dispatch said nothing about further concessions. The dissolved Aguascalientes convention reconvened in Mexico City on January 1, under the presidency of General Gonzales Garza. Up to this little progress has been made. For some days prior to the first meeting type-written sheets were distributed in the city, outlining the policy to be followed. According to this priests must marry, foreign priests and religious will be expelled, and contemplative Orders will not be tolerated. Thus does history repeat itself. During the sittings of the convention, Gutierrez, provisional President of Mexico, fled, it is said, for some unknown reason, and was replaced by Garza. This is the seventh President since 1910, viz.: de la Barra, April 25, 1911, to November 6, 1911; Francisco Madero, November 6, 1911, to February 19, 1913; Victoriano Huerta, February 19, 1913, to July 15, 1914; Francisco Carbajal, July 15, 1914, to August 12, 1914; Eulalio Gutierrez, November 10, 1914, to January 16, 1915; Roque Gonzales Garza, January 16, 1915, to the next petty fight among the "Chiefs."

TOPICS OF INTEREST

The Watchword of the New Pontificate

"TO renew all things in Christ" was the purpose with which Pope Pius X ascended the pontifical throne. It remained to the end the constant and supreme motive of his actions. It determined all his reforms within the Church, and ever inflamed anew his desire to kindle in the hearts of the faithful that zeal for the cause of Christ which had wrought such wonders in the Church of old. Once more a pagan world was to be won over to the love of Christ. Many there were who had rejected all religion. To others it meant no more than the vaguest pantheism, less definite and not more ennobling than the ancient worship of Baal or Jove. The divinity of Christ had again become a scandal to men, even to countless numbers of those who still bore His name as "Christians." Truly there was need of a renovation.

We remember the enthusiasm with which that watchword was first caught up by the Catholic world: "To renew all things in Christ." It was a trumpet call which urged men to action and roused in their hearts the highest and noblest aspirations. With that appeal was given likewise the most potent means of carrying it into effect: the renewal of the practice of daily Communion, beginning with the use of reason in the child and its first understanding of the essential doctrines of our Holy Faith, and ending only with life itself. Such was to be the way, more important even than human eloquence and learning, for the spiritual conquest of the world. How much has already been achieved we all know, and the future will see a continuation of the work which has been begun so auspiciously.

What, we may at times have asked ourselves, is to be the watchword of the new pontificate? Certainly we knew that there could be no departure from the purpose set himself by Pope Pius X: to renew the world in Christ. But what definite form was it to take? We were not kept long in expectation. With the first encyclical came likewise the announcement of the special object and unalterable aim of the present pontificate. It is briefly and clearly summed up for us in the words: "That the charity of Christ may prevail among men." The text which the Pope tells us he will never weary of repeating, is taken from the Apostle of love and expresses the intimate desire of the Heart of Christ: "Love one another." Here, in his own words, is the aim and object of his pontificate:

You see, venerable brethren, how necessary it is to make every effort so that the charity of Christ may prevail among men. This will certainly be Our aim always as the special object of Our Pontificate. Let this also, We exhort you, be your work. We shall not be weary of urging upon men to give effect to the teaching of the Apostle St. John, "Love one another."

What is this purpose but the continuation of the sub-

lime mission of Pope Pius X. Only by the renewal of all things in Christ can we ever hope that the charity itself of Christ shall prevail among men. Only by a return to the fervor of apostolic days can we bring about that reign of love which distinguished the early Christians: "Behold how these Christians love one another." Only by the most fervent, frequent and, if possible, the daily reception of the Holy Eucharist can we attain to that highest perfection of love which Christ desires for us. It was notably at the institution itself of the Holy Eucharist that Our Lord gave us those commandments of His love which Pope Benedict XV gathered together in his first encyclical: "This is my commandment that you love one another." "These things I command you that you love one another." By the constant reception of the Sacrament of His Body and Blood was to be made perfect in the early Church that most complete of all bonds of love: "That they may all be one, as thou Father in me, and I in thee."

It is this zeal for the perfection of charity which permits of no discord or dissensions. The solemn condemnation of modernism has hardly died from the lips of Pope Pius X, when it is taken up anew and repeated with the utmost strength by his successor. Nor will he tolerate any addition to the glorious titles that are ours by right of Holy Baptism: "Christian is my name and Catholic my surname." That same charity is the bond which in the social relations of men should unite the lowest to the highest, as in the Church it should attach the faithful and priests ever more closely to the bishops and to the Holy See. Perfect obedience to all constituted authority must be rooted in the love of God, in that charity of Christ which should prevail among men. Possessed of the fullness of this charity, we shall likewise be able to accomplish to the utmost of our power the renewal of the world in Christ.

It will be encouraging, as it is interesting, to trace the workings of Divine Providence which have wonderfully guided the Church within the recent decades of years. The proclamation of the dogma of the Immaculate Conception, always believed within the Church, but now declared to be an article of Faith, won for us the particular protection of the Queen of Heaven. The proclamation of the dogma of Papal Infallibility, equally believed at all times by the faithful, soon followed as a most signal favor, confirming in the most solemn manner the unity of all Catholics with the Chair of St. Peter, to whom alone Christ committed the keys of His spiritual kingdom, to be possessed by Peter and by his successors, to the end of time. Among the great events which deserve especially to be called to mind as leading up to the mighty impulses of the Holy Spirit experienced within the Church to-day we must not forget the splendor and power given to the devotion to St. Joseph as Patron of the Universal Church, nor, above all, the divinely desired consecration of all mankind to the Sacred Heart, under the pontificate of Leo XIII; an act which could

not fail to be productive of the most wonderful graces. Immediately upon the personal dedication of each individual Catholic to the Heart of Christ, there was made likewise, in every part of the entire world, the universal consecration of all mankind, Christian and infidel, to that Heart of boundless love:

Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee: grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and unity of Faith, so that soon there may be but one flock and one Shepherd. Be Thou King also of those who sit in the ancient superstition of the Gentiles, and refuse not Thou to deliver them out of darkness into the light and kingdom of God.

It is by this reign of the Heart of Christ that the desire of the Supreme Pontiff and the object of his pontificate can be fulfilled—the prevalence of divine charity among men. Close after this signal consecration, so solemnly made, there descended upon the earth the fire of Eucharistic fervor, like a new Pentecostal gift. With this flame enkindled within us we can set the world ablaze. So at last can be realized, as fully as possible, the wish of the Holy Father, the special object of his pontificate: "That the charity of Christ may prevail among men."

JOSEPH HUSSLEIN, S.J.

The Poison-Men*

THE entire school of mad homeopaths, the morbid or sensational writers, the ministers who have forgotten their ministry, the men and women of society who patronize every apostle of a new idea, good or bad, and the humble laborers who see their only hope in socialism—all these people who, for one reason or another, promote the revolution are a menace.

They threaten to overturn all that most of us hold good. And their threats and their theories promise to become tangible very soon. Yet they are by no means the real causes of our famous "unrest." You know from experience that you can not make a man "unrestful" by simply preaching at him. You must show him clearly just why he should be dissatisfied with things as they are. And if the reasons you give him have no truth in them, he will soon find that out and stop listening to you.

The mad homeopaths, as a matter of fact, are merely using the wrong treatment for a condition already diseased. It is our own particular duty to study this disease itself and to cure it. If we have persuaded the writers and the ministers and others to hold off for a while, we have already accomplished wonders. But we must prove to them that our methods cure where theirs fail. We must find out for ourselves why people have even read their writings and listened to their preachings in the past.

*The seventh of a series of special articles.

No well person will submit to treatment; yet we all know how willingly certain classes submit to the rule of the agitators. The disease is there. Now is our chance to find the real cause.

Marx and other determinists try to persuade us that the cause of the disease is the present economic structure. They think, and would be delighted to have us think, that the form of government and the form of economic administration cause all our dishonesty and selfishness and immorality. In short, they are not unlike that over-serious gentleman who spent many hours studying the shadow of his hand on the wall and came to the wise conclusion that the movements of the shadow must be the cause of every movement of his hand!

Now no sensible person (and the Church is a sensible person) would accept this theory. The Church looks far beyond mere shadows to the good and bad forces that cause these shadows. The administration of an absolute monarchy might be much more just than the administration of a democracy; or the very reverse might be true. Have you noticed that no sensible person ever asks: "How does democracy work?" A sensible person always asks: "How does democracy work in France, or in Portugal, or in the United States, or in the Argentine?"

The distinction is important. It is the people who make use of tools of government that count, more than the tools themselves. If you are willing to trust to one man's judgment or inspiration in a certain matter, you are to that degree an absolute monarchist: if you will trust the opinion of a large number of people, you are a thorough-going democrat. Thus you can easily be a monarchist in one matter (say religion) and a democrat in all others. You prefer one form of civil government to another not because it is better in itself, but perhaps because the person or persons who use it are more honest and trustworthy than those who use the other. In the same way, we must see that the success of any economic system depends chiefly on the temper, ability, honesty and good sense of the people who control it.

This is one of the reasons for the Church's opposition to socialism. In her religious orders, the Church encourages a form of communism, because it is voluntary, and the men and women who practise it are carefully chosen. Socialism does not call for as complete a community of goods as communism; yet the Church opposes it because it encourages tyranny. It is not voluntary. Some people in the State may, in the nature of things, be deprived of the exercise of certain private rights for the sake of the common good. The Church, however, makes an eminently sensible distinction between giving up something yourself and forcing your neighbor to give up the same thing. And socialism advocates precisely this tyranny, by failing properly to make this distinction.

Socialism is not a mysterious *thing* that will remake men. In practice it would become simply a special use of democracy or autocracy. That is why the opinions of individual socialists are supremely important. If they

merely want to take over a few large industries, with the consent of the owners, and run them at public expense, we can let them try the experiment. It may turn out badly, but the idea is not morally wrong. On the other hand, they may intend to use the power of Government to confiscate all instruments of production, and to prohibit all private enterprise. That would be an unjust tyranny. They might also (as many socialist leaders have suggested) legislate marriage out of existence, or they might not. The important thing is, what do they intend doing?

Now the Church resolutely opposes socialism, not only because of its philosophy and other fundamental fallacies, but likewise because most men who call themselves socialists have made plain that they intend to practise an unjust tyranny and similar abuses of democracy. It is as if you asked a group of small boys what they were going to do with some air rifles you had given them. If they said they intended shooting at windows, you would take away their rifles—or try to change their intentions.

Exactly as the Church judges socialism so she sees likewise the dishonesty, the bald greed, the selfish individualism, the bad politics and the moral decadence, which are the result of irreligious principles, just as plainly as the socialists and the other mad homeopaths perceive them. She knows that revolutionary agitation would be impossible if these poisons did not give the agitator something to agitate about. No one would listen to the man who says dark gray is black. A mighty work for the whole body of the Church is to bring about the reform of the economic system according to Catholic principles and to force her message to the source of the poison, to all those men who have abused their power. Possibly the mad homeopaths can be silenced for a moment; but so long as there is plainly a disease to treat, there will be bad doctors who think they, and they alone, know how to treat it. We can not silence the socialists and the revolutionists till we have operated on the poison-men. We must rip out their fangs. And the time to begin is to-day.

RICHARD DANA SKINNER.

Sunday's Sermons

“BILLY” SUNDAY is in Philadelphia, and as a consequence that usually placid city is in a ferment of religious excitement. Explain it as one will, his arrival has produced a marked impression. Conservative newspapers have devoted pages to his sermons, his habits, and his views on things in general. The citizens, though not noted for more than normal interest in their souls, have flocked by thousands to hear him talk; and on one occasion as many as two hundred reserves of the police force had to be called out to keep order, principally among those who found themselves denied an entrance to the auditorium. His appeal is to all classes; clergymen (not Catholic), university students, and men of evident dissipation, all without distinction seem eager to hear him. His reception, however, in the City of Brotherly Love,

though remarkable in itself, is not altogether unusual for Mr. Sunday. It is only a repetition of what has taken place in many other towns.

It would be useless to discuss his methods. The utter absence of good taste and refinement that marks the language he uses on the platform, the grotesque actions in which he indulges while preaching, the shocking and well-nigh blasphemous familiarity of his references to God, to Jesus Christ and in general to things holy, are characteristics of the evangelical efforts that are suggested at once by his name, and meet with deserved and general reprobation. That he has power, however, and exerts an influence, can not be questioned. One wonders what can be their source.

His power seems to come, in part at least, from a transparent earnestness. No one who reads his sermons, and much less one who listens to them, can doubt the fact that he thinks he has a message, that he is profoundly convinced of it, and that he gives it expression with a directness and singleness of aim that scorn mere beauty of language and even its ordinary conventions. He has, moreover, deeply religious convictions. He believes firmly in original sin, the divinity of Christ, the certainty of retribution, the existence of the devil and the necessity of prayer. What, perhaps, contributes to his power as much as anything else is his hatred for sham, his knowledge of human weaknesses, and his intense sympathy with his fellow-men. He wants to help them and he is able to communicate to them a realization of this desire. Homely truths couched in homely terms, often in current slang, and always fearlessly, are the staple of his sermons. In them there is no exegesis, but only a straightforward statement of rather obvious facts and principles to which he gives a Scriptural setting. Unfortunately he is not always discreet in the way he addresses mixed audiences. Except for prayer and faith, the motives and the means he suggests are purely natural, but they are driven home with such tremendous force that their own weight and the manner of their expression seem as a rule to carry conviction. Many, no doubt, go to hear him out of curiosity, many for the enjoyment of his racy language and his fantastic action, others because they take pleasure in his tingling denunciations and his lavish employment of abuse; but a great part of his audience, and they form the serious-minded part, follow his sermons in the expectation and the hope of learning how practically to better the manner of their lives. He himself has been “converted,” and professes to be able to help others to “conversion.” That he has produced results is undeniable. Thousands “hit the sawdust trail” at his bidding; not so much, however, because of that which he says as for the way he says it.

The second and perhaps the principal source of Mr. Sunday's power is the skill with which he appeals to the elemental emotions. Tears and smiles have ever been dear to the human race, and Mr. Sunday is no mean master of both of them. He makes those who listen to

him laugh and weep. He sweeps the strings of their hearts, he stirs and sways their passions. He often awakens in their breasts fear and anger, shame and pride, hope and sympathy. He destroys and builds up self-respect. And the harrowing of their souls leaves in them a sense of righteousness and of a sort of peace. He knows the power of music, and he uses it in the beginning to put his audience into a sentimental and receptive mood, and later to intensify the impression that his words have made. And in the end he sends them away aglow with the pleasurable sensation that usually accompanies the play of deep emotion. If Mr. Sunday entertains and pleases, the reason is not far to seek. He has in him a touch of real eloquence, and he exercises it in the field that affords it amplest scope, the field of sacred oratory.

The Philadelphia *Evening Ledger* calls it a "bromide" to inquire whether his influence is lasting, but, bromide or not, it is a question that ought to be asked. Statistics would indicate that a number of his followers do begin a reformation in their lives in response to his passionate preaching. The strong emotional shock they receive is amply sufficient to explain not only why this should be, but even why the effect should be at times fairly continuous. He might even afford the occasion for justification because an act of perfect contrition might arise in the hearts of some of his hearers, as they listen to his fiery denunciation of sin, but this, though conceivable, is not likely and, if it happened, would be an accident and not a part of his deliberate scheme. In general, however, his influence must necessarily be transitory, and specious rather than real. A false religion has no claim on God's assistance, and of course Mr. Sunday's religion is false.

But over and beyond this the essential weakness of all his efforts is his utter inability to offer supernatural means of grace. Naturally he does not recommend the sacraments. Nor has he any legitimate reason for expecting the cooperation of the Holy Spirit, of whom he speaks with reverence; for he is not in communion with the Fountain of Truth, and therefore he is not an accredited spokesman for Christ, to whom he is much attached. In other words, he is not "sent." His preaching, therefore, though it may be for some a sort of external grace and, as has been said, an occasion, too, for internal grace, is not an ordinary means of gaining actual internal graces. He does well, therefore, to tell Catholics to go to their priests. The least eloquent of Catholic priests can do more than he. They are official ministers of the Word; he is self-appointed. They are divinely constituted dispensers of things divine and the merits of Jesus Christ, of the ordinary helps to salvation. Mr. Sunday, when all is said, is only an ardent layman who pleads for a better life; he has no credentials from on high. His system is something natural, as far as any effectiveness of his own goes. To Catholics, therefore, it must appear as hopelessly inadequate because totally lacking in any power to give the grace of God.

J. HARDING FISHER, S.J.

War and Religion in Germany

IT has been truly said that the *Kulturkampf* (1873-1880) proved a blessing in disguise for the Catholic Church in Germany, and the present great war is likely to prove even a stronger force for good, in that it is bringing not only the Catholics but the Protestants as well to a deeper realization of the claims of religion. The war, it must be understood, is universally considered by the Germans a just war, since the very existence and permanence of the Fatherland are believed to be at stake. It was opened with a day of prayer and penance; the churches were filled to overflowing on that day; and the same scene is repeated day by day in the Protestant as well as in the Catholic churches, where millions assemble either to render thanks to the Lord of Hosts or to obtain victory of Him for the German arms. The Kaiser is himself setting a noble example: whether he announces a victory or consoles his people over some heavy losses, he will invariably give the praise to God and implore Him for aid in the hour of trial. Seeing a priest, who had escaped from his French captors, off to the front, he gave him this message for the soldiers: "Greet my comrades fighting our battles in the North and tell them to trust in the Lord, for this will assure an early victory to the Fatherland."

And the 65,000,000 Germans appear to be imbued with this trust in the Lord. In Berlin even the Protestant churches are open throughout the day to all that would worship, and their capacity is often taxed. It may be safely stated, that not one Catholic soldier went to the front without, if time permitted, having received the Sacraments. During the first days of mobilization priests were kept busy for whole days and nights hearing confessions and distributing Holy Communion. And the letters from the front are almost daily reporting scenes of Catholic piety enacted in the trenches and on the blood-soaked battlefield. One priest reports from the Vosges how soldiers returning from a bloody battle were telling their beads aloud with the lay brother attached to the ambulance train. Another priest describes how he said Mass and preached in the midst of the hostile country, and how he had been engaged the whole previous night in administering the Sacraments to hundreds of men. A teacher writes to the *Kölnische Volkszeitung*: "This morning (Feast of the Holy Rosary) I was granted the grace to receive Holy Communion, and I hope to enjoy again on the morrow the same privilege. . . . The church was filled with soldiers, and after Mass I overheard a Sister remarking to a woman 'The German soldiers were in church; this is a noble example'; and her face beamed with happiness."

The *Tägliche Rundschau*, the organ of the German Evangelical Union, grows enthusiastic in describing the Catholic services conducted in a church at Bapaume, in the Department Pas de Calais, at which more than 4,000 Catholic and Protestant soldiers attended. The reporter of the liberal *Berlin Tageblatt* admits that he had never yet seen such religious fervor as he witnessed at the services conducted on All Saints Day before Przemyśl. Before the brigade, which was half buried under ground, a rude altar had been constructed and here a Capuchin, who had been decorated with a gold medal for bravery, was celebrating Mass, while a Polish Count served him. After the Mass Fürst Schönberg made a brief address in which he referred feelingly to the fact that in the far-off Tyrol the women were assembled at that same hour in the village churches and were petitioning God for the same favors as were the men in the field. He distributed medals and other distinctions to such as had displayed extraordinary bravery, and half of the recipients

were wounded. An "Our Father" said by the thousands of the brave and hardy soldiers concluded the services.

The influential journal *Massbode* of Rotterdam, not a friend to the German cause, records its admiration of the manner in which the Germans attended services in Antwerp. To quote:

Arriving at the cathedral (of Antwerp) we found the middle aisle already filled with German soldiers. Several generals and officers occupied places in the choir and, like the soldiers and sailors in the nave of the church, were all praying devoutly. During the solemn Mass most of the men used prayer-books. Here were soldiers who, a few days before, had been threatening the very existence of the city and its great cathedral now down on their knees, and their proud and imposing presence was exchanged for the bowed head and the lips breathing prayer. But the most impressive scene was yet to come, for after Mass the German military band, stationed on the choir-loft, struck up the "*Grosser Gott, wir loben Dich*." The organ and trumpets joined in the hymn of jubilation, the men, now on their feet, took it up and the cathedral shook with the thundering strains; its columns, which a few days before had trembled under the terror of the exploding bombs, now shook with the music and singing of the German host.

August Menth, editor-in-chief of the *Augsburger Postzeitung*, was among the first to fall on the German side, and, turning to the army chaplain, he breathed his last, saying: "*Zu Befehl, mein Gott, nicht mein, sondern Dein Wille geschehe!* (I am ready, my God, may Thy will, and not mine be done)" Bravery, piety and patriotism are obviously not irreconcilable in the German soldier.

No ministers of religion are asked to fight for the German cause; instead they are invited and offered commissions in large numbers to serve as army chaplains. Their number has lately been increased, first by one hundred and fifty-four—seventy-seven Protestant ministers and seventy-seven Catholic priests—and more recently still by eighty-six Catholic priests and by an equal number of Protestant chaplains. And the military authorities have offered even further increases, should those already made prove insufficient. Each chaplain is furnished by the Government with a servant, a horse, free transportation, free board, and 300 marks pay.

Altötting, Bavaria.

G. MAYER.

The Niobites

"DEAR me," sighed the Prioress, "how hard I find it to be patient with sad-faced nuns! To my mind a melancholy religious is a contradiction in terms."

"I heartily agree with you," said the Chaplain. "Gloomy nuns should be sent to the Niobites."

"The Niobites, Father? Who in the world are they?"

"What! have you never heard of the Niobites? Why, it's the name of the new Congregation I am founding. I have already drawn up for the Order, an admirable Constitution which will be submitted in due time to the Holy See for approval, and I hope to have eventually a novice or two."

"A new order!" exclaimed the Prioress. "How interesting! You must tell me all about it, Father."

"There's not a great deal to tell. As you know, I have had considerable experience in giving retreats to nuns, and in a few of the convents I have visited, I have observed a Sister or two, first-rate religious in other respects, who seem to think it well becomes their state to wear such doleful faces that a chance visitor would infer that they are very unhappy in the cloister, whereas these gloomy-looking Sisters are really quite cheerful and contented."

"That's true, Father; I know a nun just like that. But what about the new Order?"

"Well, it is meant for religious of this kind. They are to be called Niobites, after that pagan lady of antiquity, you remember, who wept so profusely. The object of the Order is reparation. For these Sisters engage to atone by incessant weeping for the abundant joy and happiness to be found in all the convents in the world."

"But wouldn't it be hard, Father, to keep crying all the while: that is, unless artificial aids could be used?"

"Precisely," the Chaplain continued. "That's just what would have to be done. So onions would be the *pièce de résistance* of every meal. Heavy penances would be imposed for indulging in anything so alien to the spirit of the Order as jesting or laughing. Sheer inability to weep for protracted periods, or a studied neglect of the means the Institute provides for keeping up the flow of tears, would of course result in the aspirant's final dismissal."

"The houses of this new Order, it may be of interest to hear, will be called, not monasteries or convents, but lacrymaries. They will be erected, as a rule, in gloomy vales, by "dank tarns," or, better still, in the neighborhood of desolate meres. Skilled architects are to submit designs for these lacrymaries, and artists have promised me sketches for interior decorations. A row of weeping caryatids, for instance, will support the architrave, while around the frieze will run a row of alternate urns and onions in high relief. Within, all the walls will be hung with rustling tapestries depicting scenes like Niobe's punishment, Dido's death, or the Pleiades' sorrows. The lacrymary garden will likewise be wholly in keeping with the purpose of our Institute. No trees will be planted there but weeping willows, or somber fir-trees, and no flowers will be cultivated, save those that 'sad embroidery wear.' Nor would any sound be heard within the lacrymary close, except the moaning of doves, the wailing of the whip-poor-will, the tolling of the convent bell, the sighing of the wind through the pines, or the soft plash of fountains. No jarring note must meet the ears of Niobites."

"Those nuns will be well safeguarded from distractions and temptations," assented the Prioress, "if you give them a garden like that. But are they to have no occupation but weeping?"

"O yes. But nothing foreign to the spirit of the Congregation. All must be in keeping. She prayeth best who weepeth best. The more gifted nuns, of course, will be chiefly occupied in writing letters of desolation."

"Letters of desolation? What can they be?"

"You know what letters of consolation are, I hope? Well, letters of desolation are just the contrary. A prudent virgin will be deputed to scan the paper every morning and whatever joyful events she finds announced, she will report to the superior, who in her motherly care will command one of her subjects to write a letter that will plunge the recipient in gloom. A new-made bride, for instance, would get a note reminding her that though she is happy now, she is not likely to be so for long. If a christening has just taken place, a letter is at once despatched to the fond parents saying: 'Your lambkin is free from sin now, to be sure, but how long will he remain so?'"

"Such occupations are rather conducive to promoting melancholy," assented the Prioress. "Are your Weepers to have an appropriate habit?"

"O yes," cried the Chaplain, with enthusiasm. "The habit is a masterpiece. Robes of sable black hanging in ample folds; a long train, a veil that sweeps the ground; a wide scapular of bright yellow reaching to the feet; coif and gamp also of yellow; hanging at the girdle a large saffron-hued handkerchief edged with black; and finally a bag made of yellow silk, which is always to be worn at the girdle and kept constantly filled with tiny onions. Won't that be striking?"

"No question," said the Prioress. "Rather pretty and graceful besides, I fancy. Perhaps the novelty of the habit would secure you some vocations."

"No doubt. Why, any young lady who has once entered the Order would find all our customs and practices so unique that she would never have the heart to leave us for a more conventional Congregation. For example, our Sisters, resolutely discarding all such worldly and profane salutations as 'Good morning' and 'How do you do,' will say dolefully on meeting one another, 'Die we must' and those thus greeted will answer as sorrowfully, 'And the hour we know not.'"

"Why you have foreseen the smallest details, Father!" exclaimed the Prioress, admiringly. "But do you really think you can get any postulants to come—and stay?"

"I must confess that I am sometimes troubled with misgivings about that," admitted the Chaplain, a little despondently. "However, all founders met with difficulty at first. And who am I," he added piously, "to hope to be exempt? I realize how hard it will be to get, and especially to keep, suitable subjects. But I mean to be very exacting, nevertheless, for it is better far," he continued, his cheek kindling with enthusiasm, "to have but two or three staunch and fervent Niobites, who will weep perpetually, than a whole lacrymary of faint-hearted, ungenerous souls who will shed tears only now and then. We owe it, moreover, to those who come after us, that they may ever find in the earliest Weepers of the Order, such perfect models of fidelity to our rule and such stainless mirrors of our Institute, that even the most fervent Niobite of ages to come, when studying the history of the Order's infancy, will be forced to exclaim amid a gush of tears, 'Ah, there were giants indeed in those days! How far alas, have we fallen away from the spirit of our mothers!'"

"Your weeping posterity will certainly need all the encouragement they can get," the Prioress observed. "Do you expect no trouble in securing the approbation of Rome for your new Order, Father?"

"Well, yes," admitted the Chaplain. "I am aware that the Holy See is more disposed now-a-days to lessen than to increase the number of Orders and Congregations. But you see, Lady Prioress, there is nothing in the Church like the Niobites. The aim and object of this Institute is thoroughly original and new. Reflect, too," the Chaplain went on glowing again, "how lofty and noble is the life of a true Niobite. Keeping ever in mind how peaceful, joyous and smiling nuns with few exceptions always are, she undertakes to right the balance by incessantly weeping, and to atone for all the sunshine that innumerable glad-souled religious bring into the lives of others, she pledges herself to diffuse around her nothing but gloom."

"A sublime calling indeed!" assented the Prioress. "Nevertheless, I have misgivings about your success in developing such superhuman vocations. However, if your Reverence were to visit all the convents of the country, you might find half-a-dozen postulants to start with."

"Who knows!" said the Chaplain hopefully. "Any single young lady who is eligible, I would, of course, be glad to see entering the Order, though widows, I fear, will hardly do, as the motives for which Niobites weep must be wholly supernatural, and their tears free from all suspicion of being prompted by any sorrow that is in the slightest degree of the earth, earthy. Then ere I say my *Nunc Dimittis*," went on the Chaplain, while his countenance was that of one rapt in a heavenly vision, "I may one day see beside a malarial mere in some desolate valley, the rising walls of a lacrymary. I look again and behold gathered within its somber chapel a hundred sacred virgins, garbed in the varied habits of their Congregations, solemnly approaching the altar to take from a sable-suited bishop, the striking vesture of the Niobites. Two years have passed and again I see these holy maidens, clad now in trailing robes of black and yellow, solemnly sweeping in long procession to the altar, there to pledge themselves to unceasing lamentation till the end of their days."

"That would be an impressive sight, no question," agreed the Prioress. "Well, Father, I mean to do all I can to help you secure subjects. I shall not fail to tell my Sisters all about your new Order this evening during recreation and I will then receive applications, provided you confer on me all the necessary canonical powers."

"Good!" exclaimed the Chaplain. "I appoint you forthwith *vicaria ad hoc*. Let me know the result. Well, Lady Prioress, I must be going, as I have some sick to visit. Good morn—that is, 'Die we must.'"

"And the hour we know not!" answered the Prioress, trying to look very melancholy.

A week later the Chaplain and the Prioress chanced to meet again. "Well, Mother," he inquired, "did you find any vocations for the Niobites among your Sisters?"

"Not a single one" answered the Prioress, with a laugh. "I thought I had one or two suitable candidates, but would you believe it," she continued more seriously, "since I told the Sisters about the new Order, my sad-eyed nuns have changed completely. If one of them appears in recreation wearing a long face, she is promptly greeted with 'Die we must' and before she has answered 'And the hour we know not,' she is laughing merrily. Really, Father, all that nonsense about the Niobites has done our community a world of good. I fear I can send you no novices now, but I am very grateful to you for telling me about your Holy Weepers."

"It's all very well to be grateful, Lady Prioress," rejoined the Chaplain gloomily, "but if this goes on, where shall I find postulants?"

WALTER DWIGHT, S.J.

COMMUNICATIONS

Stamps should be sent for the return of rejected manuscripts.

Catholic Graveyards

To the Editor of AMERICA:

The publicly expressed wish of ecclesiastical authority is that the parish, in which the graveyard is, should take care of it. As it belongs to the parish the parish should take care of its property. Failure to do this in some cases, as the writer knows, is the cause of some prominent Catholics burying their dead in Protestant cemeteries, for these are certainly well cared for. Even in Catholic Ireland the writer has seen cemeteries in which the graves were burrowed into by rabbits. In a Catholic cemetery, some miles from New York State, the bones of the dead were dug up and left unburied; the children used them as things to play with. Possibly they do so still in that particular cemetery.

FACTS.

To the Editor of AMERICA:

You may note in passing that the care of graves and graveyards had become such a scandal in one State that in 1909 (March 18) the Legislature (Pamphlet Laws, p. 41) provided that:

No charter shall be granted to any burial or cemetery company, unless the proposed charter shall set forth that a sum equal to at least one-tenth of the gross amount of the funds arising from the sale of lots in said burial-ground or cemetery shall be set apart for the perpetual care and preservation of the grounds, and the repair and renewal of the buildings and property, of said burial or cemetery company. The fund, so set apart, shall be invested in trust, and the income arising therefrom shall be applied to the purposes aforesaid. The directors or managers shall, within one year after the incorporation of any cemetery or burial ground, and annually thereafter, file with the clerk of the courts of the county, a bond with sufficient sureties, to be approved by the court of quarter sessions, for the faithful performance of the trust herein imposed, for the perpetual care of grounds and property. Such bond shall be in the full

amount of the trust investment at the time said bond is approved.

Our Catholic graveyards are rarely in the hands of trustees, however, and I fear that busy, rural pastors often fail to see that the superintendent takes proper care of the cemetery. A small proportion of the purchase price of each lot, if deposited in a savings fund only, and not put out at higher interest, would in a very short time provide for the annual wage of competent gardeners. I commend this method to those in authority, and for the especial reason that in this, and many other dioceses, lots in Catholic cemeteries are leased, not purchased, hence we frequently lack power to preserve fittingly our family lots.

Philadelphia, Pa.

JAMES M. DOHAN.

Work for Catholic Women

To the Editor of AMERICA:

If instead of calling attention to "another view" from that taken in my article "Work for Women," Dr. D. J. McMahon (AMERICA, January 2, 1915) had set forth his strictures upon *other grounds* I should be in entire accord with the opinions expressed. I understand work for women as Catholics is a subject quite distinct from that of work for women as American citizens who profess the Catholic Faith. There are four grand divisions of human society: the civil, the political, the economic, the social and religious, fields of effort which are seen to be quite distinct. Upon religious grounds we must surely work as Catholics; so too where there is question of moral effort, for that is but an extension of our Catholicism. Hence we are one body as Catholics and as Americans quite another body. As mere civilians, as members of the body politic, we must work with those of various other religious convictions and with a vast number of persons who exercise their power, though of course without right, in propagating doctrines subversive of all forms of religion. As members of the State we have numberless duties, privileges and opportunities in common with all sorts and conditions of men who are more or less opposed to our Faith. This being so, as Catholics we could not, even if we would, keep aloof from cooperating with others for our own personal advantage, for the benefit of our own groups, and for the good of the commonweal.

Upon economic grounds, which can not be divorced from moral obligations, because man deals with man, there is an advantage to the Catholic wage-earner in joining the union of his craft. Though the trade unions are largely composed of men, thousands of women are enrolled in their membership. Here then is the opportunity, one may say necessity, for the cooperation of Catholics with their fellow craftsmen in maintaining an adequate standard of living, and for advancing the American wage in keeping with the progressive development of the production of merchandise. Yet there are many signs of the times which indicate that in order to retain their proportional influence within their organizations, Catholics must sooner or later band together, as a wheel within a wheel, in order to determine what acts are and what acts are not legitimate for men of their Faith. A notable occasion for the desperate need of the knowledge of things Catholic were the recent "felicitations" sent by the Executive Board of the American Federation of Labor to the "Carranza-Villa" revolutionists. This document claims that next in power to the Government of the United States was the A. F. of L. in "creating a public opinion" which drove Huerta from the field and so left Mexico in the hands of these patriots to institute "a more humanitarian policy" than has heretofore prevailed in Mexico. Of course neither the one nor the other extreme is in accord with Catholic policy. Examples of both are before the eyes of the world. In Germany the Pope was invoked that justice might be done to non-Catholic union men, but in France an edict was forthcoming from the Pope for the sup-

pression of a workmen's association for the reason that the majority of Catholic members were being dominated by leaders who followed the principle of "No God, no Master." I have no fancy for the "over zealous" Catholic side, though I have a very positive conviction that in altogether too many instances Catholics have conceded more than they should.

At a time of public disaster it is greatly to the advantage of all for those of our Faith to cooperate in the distribution of loaves and fishes. By the cooperation of the various Massachusetts charities, the relief of the sufferers at the recent Salem fire was admirably conducted. A Catholic priest was chairman of the executive committee, but it is certain that not once was the distinction between the diocesan charities and the others which made up the temporary organization lost sight of. From the immense sum collected in our churches only our due part was given over into the public fund, while the rest was expended through strictly Catholic channels. So it was that although no aloofness characterized Catholic action, the obligations of the faithful were not blended with their merely philanthropic efforts as citizens. It was an occasion for saying on religious grounds: "See how these Christians love one another; on civic grounds, what splendid patriotism!"

It is worth while also to keep clear the distinction between God and Cæsar in the educational field. The parochial schools are truly monuments to the love of Christ. Yet even though every Catholic child were safe within a Catholic environment, as citizens Catholics would still be under the law of Cæsar. The public schools are our schools as much as they are anybody's schools. If, then, equal-handed justice prevails, we shall see to it that our influence upon the public schools is in relative proportion to our numbers. It is as clear as the mid-day sun that if we love our country we shall not permit, only in so far as under Cæsar we are blameless, public monies to be expended in teaching defenceless children false history, false philosophy and false reasoning. Certainly a calm review of this field shows that we have some ground to recover as well as some rights to make good. I have no reason to believe that the Catholic members of the National Educational Association have rendered any considerable service to their Faith or to the much-abused public upon this score.

Not being under the natural law alone, as our civil associates assume to be the case, it is but common prudence to hold our supernatural obligations clearly before our minds that we may see what we should do to prove that we are the light of the world. I do not know of a single woman who has gained a clearer vision of things Catholic as the result of her cooperation with any one of the numerous movements ostensibly for the "uplift" of this or that division of our populace. It is too bad. But I could name many who give no outward sign of their Catholicism while in association with women who are more or less advocates of the paganism of the day. A great ecclesiastic has said: "Every time we join with them we lose and they gain."

MARTHA MOORE AVERY,

Director, The Boston School of Political Economy.

Leadership and the Schools

To the Editor of AMERICA:

Permit me to add a word to the question, "Do We Lack Leadership?" propounded by Mr. S. B. Duffy in your issue of December 19. It has always seemed to me that the Catholics who are elected or appointed to public positions take it for granted that they must support the policies of "the Powers that be," and so they never display any independent leadership. Anti-Catholic papers continually call attention to the Catholic representation on governing boards, but when the facts are learned they prove that Catholics are not benefited thereby, e.g. there has been a Catholic on the Board of Education for twelve years

past in the leading city of this State and yet there are fewer than sixty Catholic teachers out of twelve hundred teachers. Other instances might be noted in all parts of the country.

Puyallup, Wash.

W. G. MCCARTHY.

To the Editor of AMERICA:

Granting that there is much to be said in favor of Mr. Feeney's comments on Mr. Duffy's letter as to Catholic leaders, the fact remains that Mr. Feeney has made no mention of the problem of the schools. As compared to the School Question, the other issues are comparatively unimportant. The problem has presented itself at one time in every country, as it will some day do in ours. Perhaps Mr. Feeney and Mr. Duffy have some ideas as to how to meet it. If so, it is hoped they will give the many interested readers of this correspondence, the benefit of them.

Philadelphia, Pa.

J. C. K.

The President's Ornithological Agent

To the Editor of AMERICA:

In AMERICA of January 9, 1915, I notice, with much interest, your letter to Hon. John Lind, "our sometime special agent to Mexico," in which letter you refer to, and ask him to give proof of his recent assertion in the *Bellman* of Minneapolis, with reference to Mexico, that:

"Popular education, except in respect to religion and politeness, was forbidden by a papal bull for two hundred years," etc.

In the New York *Sun* of December 10, 1914, under the heading "A Bit of Mexican Ornithology," appeared the following:

To the Editor of The Sun:—"Bostonian" approaches a grave subject in an irreverent attitude when he flippantly asks: "Who the deuce is Hale?" William Bayard Hale is the author of several highly eulogistic articles about President Wilson and for this reason was sent to Mexico to sit in judgment on the respective merits of Huerta and of the Constitutionalists. I had the honor of meeting William Hale in Mexico City rather more than a year ago. As becomes a truly great man, he maintained a grave and reserved demeanor; at times, however, he would condescend to favor fortunate mortals with a confidential remark, generally the fruit of his observations of the conditions in Mexico as seen from the windows of the American Club. He invariably instructed his hearers: "Don't quote me; say a little bird told you this," thus gaining the appellation of the "Little Bird with the Big Feet," and as such he is still fondly remembered in the capital of the Aztecs.

New York, December 9.

G. W. KNOBLAUCH.

If the Honorable, late "special agent to Mexico" should deign to answer your letter, I apprehend that the best answer he could possibly make would be to say that "a little bird" told him so.

Certainly, those who really know Mexico and its history, or who have read such books on Mexico as Lummis' "The Awakening of a Nation," written by men who have lived in Mexico for years, and who really understand the character of the people, their history and their language, will, I believe, be found not to agree with our late "special agent to Mexico." Such persons will be inclined to laugh at his Mexican Bull, attributing it, perhaps, to his observations of Mexico from the windows of hotels or clubs in Mexico City or in Vera Cruz. Such persons as I have described will probably agree that the gentleman in question got the story of this alleged Bull from some "bird"—the kind of "bird" who, in Naples, Paris and other places on the continent of Europe, is wont to stuff the new traveler, especially the average American, with all kinds of "tommy-rot."

Those who really know the history of Mexico are aware of the fact that, especially since about the end of the eighteenth century, the Catholic Church in Mexico and in many South American countries has suffered much from injustice and persecution, and on that account has been severely crippled in its good work, especially in the work of educating and uplifting the

people. But in the book on Mexico to which I have above referred, written by Chas. F. Lummis, published in 1899 by the Harpers, something of what the Catholic Church has done for civilization and education in Mexico is found. By the way of illustration and in sharp contrast with the statements of Mr. Lind, found in your open letter in AMERICA of January 9, 1915. I here quote from Chapter V, pp. 49-51 of Mr. Lummis' book:

Civilization is measured by its fruits of hand and head and heart. Just yonder was the reeking *teocalli*, upon whose pyramid five hundred captives in a day had their still contracting hearts flung before Huitzilopochtli, and their carcasses kicked down the staircase to be ceremonially devoured by the multitude—where stands now the largest Christian church in America, and one of the noblest. To the left, on the ground where dwelt the war-chief—head of a government whose principal politics was to massacre, enslave, and rob the neighbor tribes—is to-day the venerable Mount of Pity, one of the most beneficent charities in any land.

The passage is commented upon in an extended review of the book that appeared in AMERICA for May 25, 1912.

St. Louis, Mo.

PAUL BAKEWELL.

Chinese Students in America

To the Editor of AMERICA:

The *Field Afar*, in one of its recent issues, called upon its missionary readers in the Far East to throw some light on the indemnity fund, under which many Chinese young men and women are being educated in this country. An answer received from a well-known and keenly observant priest in Japan will, we believe, interest readers of AMERICA and we offer it to your valuable columns.

JAMES A. WALSH.

[After the Boxer troubles in 1900, China was condemned to pay an indemnity to each of the nations whose citizens had suffered and who had sent troops to deliver the Europeans besieged in Peking. Thus the United States received its indemnity.

But in 1907 or 1908, after having verified the costs, the United States told China that it had been given more than its due and that it would return the surplus, i.e., thirteen million dollars. By an agreement between the two countries, it was decided that this sum should remain intact and that the interest should be employed in educating Chinese students in the United States. For the first five years China would send a hundred students a year and after that for thirty years the annual contingent would be about fifty. The length of their sojourn in America varies from five to nine years.

This system began to work in 1909. The candidates, chosen by competitive examination, were prepared in a special college at Peking, that they might the better profit by their studies in America. In 1911 there were altogether about eight hundred Chinese students either already in the United States or making ready to go, and of this number fifty or sixty were young girls. The universities which received the largest number were Cornell (50), Columbia, Illinois, Wisconsin, Michigan, Harvard, Chicago, Yale and Pennsylvania. Most of the girls are at Wellesley, Wells and Radcliffe.

As regards the fact that these students are sent by the Government and supported by the indemnity fund returned by America—since they are selected by examination, Catholics, if they wish, have only to go to Peking and pass the test successfully. I believe they need not fear injustice because of their religion, nor, in my opinion, would anything prevent them from entering one of the great Catholic colleges in the United States.

But there is another fact to be considered. Protestants have an organization which we have not. With them, everything is systematized, while we, in spite of our unity in faith and government, are like scattered grains of sand. You will understand my meaning when I quote some extracts from a report on this subject, made by the secretary of the Y. M. C. A. in Shanghai.

"The Y. M. C. A. believes so thoroughly in the strategic im-

portance of these men (the students sent to the United States) to the future of China, that by means of a special department organized and operating in China, Japan, America and Europe, it cares for them and seeks to surround them with the best possible influences from the time they leave their homes until they get back to China. This work includes a bureau of information on higher education, located in Shanghai, cooperation in obtaining passports, tickets and wardrobe necessary for the journey abroad, a reception of the students *along the way*, and particularly at the port of entry, and introduction into helpful relationship upon the threshold of college life. The cooperation of college presidents, faculty and students, as well as secretaries of the city and college Y. M. C. A., has made this service possible. There was a time when the Chinese student could not feel that he was welcome in America. This is not true to-day and there is a deep appreciation and a difference of attitude on his part as a result."

Here is light on the matter. Evidently the Y. M. C. A. renders the same service to all the Chinese students who apply to it, or indeed to all on whom it can put its hand and whom it desires to attract. When this organization is once recognized in the student world, it is clear that the majority of young people will seek to profit by the advantages which it offers. On its part, the Y. M. C. A. will naturally endeavor to direct these students to the colleges and universities where Protestant influence is strongest. This is the key to the situation.]

More about the Catholic Daily

To the Editor of AMERICA:

It may be that I am a visionary, but Edison was dignified by that title in the time of the horse-cars. Suppose that the present agitation for a Catholic daily newspaper bears fruit and such a paper is established in a city with a large Catholic population, New York for example; what good will that do to the residents of the Pittsburg district or to those who live where the Chicago papers are circulated? I venture to say that the number of New York or even Philadelphia papers circulated in and around Pittsburg is very small. Why not go after big things? Make an agitation for a syndicate, in the same way that the Federal League was established, with hopes for better success. Let some man of national prominence take the lead, and interest some of the big Catholic men in six or eight principal cities of the country, giving them the franchise or the right to a name already preempted. When that is once done then everything unfolds in a natural order. The leaders would go after the journalistic "stars," have their own representative in the big centers of Europe and America, not to speak of Asia, Africa and Australia. One representative would represent the syndicate, all cables would be sent to a head office in New York, which would furnish the news to the different city offices, and we should have an Associated Press of our own. Now, dear reader, before you say anything, remember Edison.

Finleyville, Pa.

M. J. M.

To the Editor of AMERICA:

When a manufacturer wishes to introduce a new product he commences by what is technically known as "creating a demand." Within a short time he makes known his product in every place. Magazines, newspapers, sign-boards announce it and make every one curious. In nine out of ten cases attractive, well-written advertisements will make an advertiser rich, although his product be mediocre and unnecessary. Occasionally a new magazine is started. For months before the actual publication little is seen or read but advance notices of the first issue. All the prominent contributors, all the well-known illustrators, all popular features are announced, so as to show the necessity for such a magazine, and to insure a rapid and large sale for at

least the first edition. Well for the magazine if it comes up to or exceeds expectations aroused by the announcements.

It seems to me, that a like method ought to bring about the successful establishment of a Catholic daily. This ought to be more simple than the introduction of a new product or a new magazine; for in this case a crying necessity and a widespread, though latent, demand exist. Educator, clergyman, judge, any one in any way interested in the moral welfare of the people, has long recognized this and has taken up the fight for a reform of the press. I need cite but one or two instances in proof of this. Every one has read the utterances of our late Holy Father on the Catholic Press. The Associated Advertising Clubs of the World, at their convention held in Toronto last June, took up the cry for press reform. I have before me copies of sermons by prominent clergymen, both Catholic and Protestant, condemning the press of to-day, and demanding a much-needed reform. Arraignments of the present conditions of the press, and demands for an improvement could be multiplied *ad nauseam*, but the few given will suffice to show the existence of a necessity and a demand for the Catholic daily at the present time.

The many objections against the establishment of a Catholic daily have been brought up and refuted so often that it is scarcely necessary to give them any attention here. The chief reason why one has not been established long ago is that there was no one to initiate the movement. True, Mr. Preuss, in his *Catholic Fortnightly Review*, has long advocated such a measure, as have the Gonner brothers of the Dubuque *Catholic Tribune*, but neither of these papers seems to have a wide enough influence to bring about the desired end. It is with pleasure that the advocates of the Catholic daily see AMERICA take up the crusade, and it is our prayer that the task, once undertaken, be brought to a successful close.

To come back to the manner of establishing the Catholic daily. The necessity exists; the demand, though latent, exists. What needs to be done is to stir up this demand, to bring the question squarely before the public. For this purpose I should suggest that some one collect and publish in book form the various comments on the "Apostolate of the Press," "The Catholic Daily," "Press Reform," which can be found in all Catholic journals. Enough has been said about these matters to fill several books, but it has never been presented to the public in a concise and attractive form, and has hence gone by unnoticed or unread. Disseminate these books in various parts of the country, and I am certain that within a short time companies for the furthering of this project will be formed in all the larger cities of this country. In our ranks we have the talent, the capital, and the subscribers: there is therefore no reason why we should not have the paper as well.

St. Paul, Minn.

ARTHUR F. TERLECKE.

To the Editor of AMERICA:

Why do we waste our time on useless discussions about the possibility of a Catholic daily? Is there a single daily, Catholic, lay or of any sort, that has national circulation? Of course there isn't. How then could any Catholic daily have a chance of success? Catholics are curious folk, but not curious enough to prefer stale news and that is what nine-tenths of the subscribers to a Catholic daily would get.

It would be very much more to the point if we would turn our attention to our Catholic weekly press, for, present company always excepted, there is not a single Catholic weekly in America worth the trouble of reading. When our weeklies learn to give us something better than the present "sit-on-the-fence"-views on every and any subject and lose their extraordinary timidity, it may then be time to talk about a Catholic daily. Let us strive to raise our weekly press from the Laodicean slough in which it is now sunk.

New York.

A PERFECT FOOL.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

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Mr. Lind's Fate

IT is sad as Europa's. Mr. Lind, too, dared to caress the "Bull" and he did even leap upon it and sit athwart its glossy back. Whereupon the ungracious creature bounded toward the deep, and gained the strand, and forward sped like a dolphin, faring with unwetted hooves over the wide waves. And the waves, as he came, grew smooth and the sea-monsters gambolled, and the "Bull" rejoiced, and rising from the deeps he tumbled on the swell of the sea. The Nereids arose out of the salt water and came in orderly array, riding on the backs of the sea-beasts, and around about were gathered Tritons, those hoarse trumpeters of the deep, blowing from their long conchs a funeral melody. On sped the "Bull": the silent, thoughtful man athwart its back. Alas, of a sudden, a great wave uprose and "Bull" and man were buried in the deep, the heavens weeping the while.

Silence reigns: naturalists are at work classifying that wanton "Bull." Its name will be *Bos Imaginarius Mexicanus Lindaens Ludens*.

Moschus and Andrew Lang will forgive our theft. The temptation was exceeding great.

Comforting the Gunman

SOCIAL legislation, if based on truth and justice, may be of considerable value in making the world a better place in which to live. When founded on sentimentality or false ethical theories, it constitutes a serious danger to sane and stable government. AMERICA has been asked to lend its influence to further a society recently founded in New York, which proposes to abolish the death penalty. AMERICA will do nothing of the sort. With this wild scheme it has no sympathy whatever. Some day, society, with the help of supernatural religion,

and only with that help, may attain a degree of perfection which will justify the removal of the death penalty from the statute books. That day, it would seem, is still far distant. It is true, maybe, that the fear of death does not inevitably deter a man, with murder in his heart, from accomplishing his purpose, but death itself undoubtedly prevents the man of this type from repeating his offence. The society has been founded in a moment which is not "psychological." Within a few months at least five bombs have been thrown in New York city. Two were exploded in Catholic churches, one wrecked the front of a court-house, another was discovered and hastily extinguished in a court-room, and the fifth was dropped in a crowded square. If any arrests followed these dastardly acts, the people have not been informed of them. Nearly two months ago, a business man was murdered in broad daylight. The murderers escaped in a waiting automobile and, up to the present, no one has been indicted. In the face of New York's record, the South and the West, traditional scenes of violence, may well hang their diminished heads. It is admitted by the more responsible New York papers, the *New York Sun*, for instance, that the city "is engaged in a desperate struggle to put down commercialized murder." Thoughtful men will share the *Sun's* opinion that this proposed "reform," in the name of an overstrained humanitarianism, means that the peaceful members of the community are to be deprived of their only protection "against men that are always ready to kill." Such men are a perpetual menace, and the "uplifters" propose to protect and perpetuate the menace. This is reckless sentimentality. The professional thug or gunman who has "gotten his man" is as dangerous as an unleashed tiger. It does no good to send him to prison. He goes there, as the *Sun* says, with the virtual certainty of release within a few years, and he returns, in most instances, even lower in the grade of morality. Let us have more thought for the protection of peaceable citizens, and less gushing, poisonous sentimentality, which in effect plans for the greater ease and comfort of men who make a trade of murder.

A Desire of Pope Benedict XV

THE problem of the castaway infants in China, we are told in the *Annals* of the Holy Childhood Association, is becoming ever more acute. It is an old problem which has seriously engaged the attention of Chinese missionaries since the reestablishment of their work under Father Ricci in 1583. Once it was estimated that from twenty to thirty thousand infants were exposed each year in the capital city alone, to be devoured by dogs or swine or to perish miserably in other ways. Similar abominations exist elsewhere in pagan countries. It is stated that in many of the South Sea Islands seventy per cent. of all the children born are put to death. Such figures are truly startling. These abandoned children of

heathen nations can receive the inestimable blessing of Holy Baptism by our help. In fact, hundreds of thousands of them are thus favored every year through the magnificent work of the Holy Childhood. For the nature and conditions of this we need only refer to the article on "The Children's Crusade" (AMERICA, Dec. 26, 1914).

The situation, as it now exists, is graphically brought home to us in accounts like the following from the Sisters of Charity at Ning-Po City, China. Speaking of their excursions in search of dying infants, the writer says:

The last time we were out baptizing, we found three infants tied up in trees, the crows feasting upon them. Sad to say we were only in time to baptize one. The others were already dead. Some of the children brought in ill from neglect, after a little care, revive; and then we have to keep them. We have now 450 in the house, of all ages and sizes, and 250 babies out to nurse. It is a large family to provide for and we are very poor and can give our children rice only to eat. (*Annals.*)

Similar tales of glorious work and altogether inadequate means pour in from many sides and from all our mission lands. It is the task of the Holy Childhood to be God's almoner to His heroic workers. During the hot seasons, "when children die like flies," the Sisters, going up and down the country in their boats, dispensing medicine to the sick and baptizing the children that evidently can not survive, will each administer Baptism to from twenty to thirty infants in a single afternoon. Yet this work, too, calls for help. We who abide at home must likewise extend God's kingdom abroad.

Surely it were a pity if there remained one school, or even one Catholic home, in which the children are not enrolled in this splendid apostolate, so urgently recommended by the Holy Father, by the Apostolic Delegate, by all our Cardinals, and made of obligation in all the schools, academies and colleges of at least one American diocese. It is fitting that the desire of Pope Benedict XV be speedily fulfilled, and every Catholic child enrolled in the ranks of the Association of the Holy Childhood.

Abreast of the Times

ONE of the stock expressions stowed away in the files of the non-Catholic press, conveniently, however, and ready to hand, is the "medieval character" of the Church. With wearisome repetition and on the slightest provocation we are informed that she is reactionary and out of date. The phrase is serviceable and safe, because it is vague enough to evade specific challenge. And yet its inference is irresistibly clear; Catholicism stands for ignorance and is opposed to progress. Protestants fall an easy prey to its bold iteration; and many Catholics, too, are caught by it, especially those who are not well informed. Of course it is as false now as it has ever been, but in the secrecy of their own thoughts people are inclined to believe it true, and in their words they give it this much at least of utterance, that they insist, speaking

with apparent broad-mindedness, on the need of keeping in touch with modern life.

Their contention is not altogether false. One should keep abreast of science and all that, but while doing so, it is well to watch for a taint in the faith. To take all the world has to offer of good and meanwhile to hold aloof from its evil is commendable but not easy. Unbelief enters the mind in so many subtle ways, darkness so often makes a show of light, that only too frequently one has gone far with the current before realizing that drifting has even begun. We need a test by which to know whether the brightness of our faith is growing dim. Faith is an intellectual assent and we should expect, therefore, to find the test in the mind. The surest test, no doubt, is in the mind but, strange to say, the easiest is found in the heart. So at least it would seem from Our Lord's words. The Centurion said: "Lord, I am not worthy that thou shouldst enter under my roof; but say only the word, and my servant shall be healed." Two things are to be noted in these words: an admission of divine attributes in Jesus Christ, and also a realization and confession of sinfulness and a feeling of unworthiness to stand in the presence of the "Holy one of God." And Our Lord answered: "I have not found such faith in Israel."

No doubt the admission of the power of Jesus Christ over life and death was the prime reason for Our Lord's commendation, but preceding and permeating the Centurion's profession of faith was his sense of sin. Indeed his feeling of unworthiness to be visited by Christ was in some ways a more striking act of faith than his acknowledgment of the Saviour's command over the forces of nature. The sense of sin, the appreciation of its defilement, the consciousness of every creature's unfitness to be under the same roof with God and to take God within the shelter of the heart, is a sure touchstone on which to try the strength of personal faith. A glimmer of faith may still remain in a soul that has lost sanctifying grace; souls, too, that are strong in faith may be tried by darkness, hence faith is not always an easy test of itself. The practical test is the attitude toward sin. A soul that is beginning to look with toleration on sin, either in itself or others, that no longer blushes for shame at the consciousness of guilt, is drifting from its faith. Vivid faith excludes the possibility of acquiescence for any length of time in sin. It does not, it can not, dwell with love of sin. Here, then, is a test for those who are anxious to be abreast of the times: Have I ceased to be disturbed by moral guilt? If so, I have come to a danger signal. It is time to stop.

Desecrating Childhood

FOR the Vestal Virgins, the best type, possibly, of pagan womanhood, a special section was reserved in the amphitheatre. Quietly esconced therein, they might view, unabashed, the licentious plays and brutal games of a

corrupt city. This does not surprise us. The community was pagan, festeringly pagan. What is surprising in this year of Christian civilization is that a musical society, hitherto rightly praised for artistry, allies itself with a movement which is an insult to all fathers and mothers, and to all lovers of children who look upon childhood as sweet, holy and inviolable. For the promoters of this "entertainment" exploit, for a price, the tender beauty of half-clad children.

There was something like this in ancient Sparta. Justice, however, prompts the modifying statement that in pagan Sparta the commercial element was not predominant. There is something like it, too, among certain coteries, sickeningly and unnaturally corrupt. Yet these operate behind barred doors, with sentinels to announce the approach of the police. But we know of no modern instance, in which the iniquity was previously advertised in the "respectable press," supported by "society" and staged with doors thrown open, that for a price the public might be entertained by the shocking sight of little children despoiled of their modesty. God help us, if in quest of "entertainment," we must fall so low.

Of course, one may find nice words for this nastiness. So, too, one may read in books on morbid psychology flowing, rhythmical terms for unspeakable forms of human depravity. Carrion is still carrion, even though we call it perfume. We are told that this child-exploitation is "art." So vilely has this word been misused that, to many, art connotes impropriety, whereas in reality it is an attempt to interpret to human minds, through human symbols, some little gleam of that eternal, unchanging beauty which is God Himself. We may talk as we like of "the immense expressive power of the human figure," of "the varied eloquence of lovely motion," of "the sweet modulation of rhythmic little limbs," but the gabble deceives none, not even the very perpetrators of this outrage against childhood and public decency. We know, all the while, that we are talking of an exhibition as vulgar, objectively, as any performance ever staged in the purlieus of a decadent capital. It is worse. For the actors are little children, who disport half-nude, for the sensuous gratification of a crowd quite as coarse at heart as any unwashed rabble that displays its pleasure by catcalls and boisterous guffaws.

We shall be met by the venerable bromide, that nastiness is not in the object, but in the mind of the beholder. Brushing aside an argument which no one, not even a decent pagan, ever seriously advanced, our plea is for the children. The spectators who can take pleasure in a sight so sorrowful are hardly worth saving. There are societies in New York, founded and supported for the protection of children. These, if they endeavored, failed to protect these unfortunate children. In some States, the child-labor law can be invoked to prevent this desecration of childhood. Not so, apparently, in New York. This vile movement will probably spread to other American cities. If it threatens your community, cooperate

with the Catholic Federation and the police. Vigorous effort may keep from your city the shame that has fallen on New York. There, it would seem, both the law and public opinion freely sanction the public exploitation, for a price, of half-nude little children.

"The Public Failed to Respond"

WITH the blare of trumpet and the bang of drum, M. Eugene Brioux recently came to these shores. M. Brioux writes plays, dramatic compositions. We have his word for it. Others call them "Notes from My Clinic." They aver, barbarians these, that if M. Brioux is a dramatist, Austin Flint must rank with Corneille, Racine. Arriving at the metropolis, M. Brioux was embraced, saluted, in more than Gallic fashion, by the social "uplifters." Society, ah! it is deplorable! It grovels in the mire! What shall uplift it but a play, a dramatic composition, of the good M. Brioux! The campaign for the higher life was forthwith inaugurated. The missionaries of the New Gospel, zealous, untiring, were chosen from the ranks of the New York theatrical press agents. These whispered of unspeakable iniquities, laid bare by the revealing scalpel of M. Brioux. With bated breath, they told of the horrors of the underworld. With this lure set for the vulgar, they tuned their lyres (fit word) to higher strains. Eloquently they pleaded for light, for the right to live one's life unshackled by deadening convention, for the overthrow of the conspiracy of silence. But alas, for M. Brioux and his Gospel of Enlightenment! The voice of the barker has long been heard in our streets. No new message is borne in upon our souls by his raucous notes. A few of the curious felt the tan bark of M. Brioux's tent beneath their feet. But they were bored. They yawned, widely, often. All was as dull as a farmyard on a wet afternoon. Hence, after two weeks, the playhouse is closed. In despair, the managers incorporated a society for the furtherance of these plays throughout the country, hoping that "it would be assailed by the prudes." But, as Newman once said, "there was nothing doing." The prudes, as well as the public, were quite indifferent to M. Brioux and his "plays." To quote the headlines of a daily paper, "The Public Failed to Respond," and so the mission came to an end. M. Brioux, of course, is not preaching for gold. But without gold, there is no preaching from the pulpit of this French evangelist.

Prohibition at Work

THE conditions threatened in Arizona by the prohibition enactment have already come to pass. Dealers who formerly supplied altar wine to Catholic churches for the Sacrifice of the Mass, the central and indispensable act of Catholic worship, are no longer able to fill orders sent them. Conclusive evidence is afforded by the following letter to Rev. George Marx, of Winslow, Arizona, from a San Francisco firm:

REV. FATHER:

We regret to state that your order reached us too late. The drastic prohibition law in your State goes into effect on the first of January and railroad companies since the last few days are refusing to accept liquor shipments to Arizona, on the ground that it is impossible to have the goods delivered to consignees by the first of the year.

Yours very respectfully,

BRUN AND CHAIX, INC.

Local railroad officials have corroborated this statement, "there being no exception whatever in favor of sacramental wines for Catholic churches." Until, therefore, a remedy can be found in the courts or by the vote of the people religious liberty has been suspended in Arizona. The manufacture or introduction of wine for purely sacramental purposes has become a penal offence. We will not believe it possible that the people of any State would knowingly make themselves guilty of such an extreme violation of the constitutional liberty of worship guaranteed to all American citizens in every State of the Union. The primary reason for Catholic churches is the Sacrifice of the Mass. They have been erected and are now sustained that Christ's command: "Do this in commemoration of me," given at the Last Supper, might be fulfilled. Whatever, therefore, interferes with the perfect performance of this supreme act of worship, enacted in accordance with the ritual of the Church, touches religious liberty in the very apple of the eye. Neither the constitution of the country nor the Enabling Act of the State of Arizona should be interpreted in support of such an intolerable abuse. Prohibitionists themselves who advocate these drastic and unjust laws are a menace to the peace of the community.

"The 'Menace' and the Mails"

UNDER the above title the current number of the *Catholic Mind* prints the "Open Letter" recently addressed to the Attorney-General of the United States by Mr. Paul Bakewell. That well-known St. Louis lawyer there proves to admiration that our postal laws as now worded are clear and drastic enough to exclude from the use of the second-class privilege in the mails such scurrilous papers as the *Menace*. Last August, it will be remembered, Mr. Bakewell addressed a similar letter to the Postmaster-General, who answered that the laws as at present drawn up do not cover the case of the *Menace* and referred the petitioner to the Attorney-General. Space forbids our summarizing here Mr. Bakewell's learned exposition of the law. Let it suffice to say that on consulting Section 211 of the United States Penal Code he finds that a paper that is dirty, vile or filthy "is hereby declared to be non-mailable matter and shall not be conveyed in the mails or delivered from any post-office or by any letter carrier," and he shows that the law declares equally "non-mailable" the advertisement of every obscene and filthy book. Mr. Bakewell then cites passages from the *Menace* that clearly violate these laws, and

quotes that paper's frank admission that it is "dirty and vile and filthy," together with the slanderous "excuse," "because it publishes the news and chronicles the current events about a dirty, vile and filthy organization."

If Mr. Bakewell's interpretation of the law in question should differ, however, from that favored by the Attorney-General, the bill, introduced into the House of Representatives, on January 7, by Congressman Fitzgerald, of New York, would seem to "cover the case" of the *Menace* perfectly. The proposed measure reads:

A Bill to amend the postal laws. Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That whenever it shall be established to the satisfaction of the Postmaster-General that any person is engaged, or represents himself as engaged, in the business of publishing any obscene or immoral books, pamphlets, pictures, prints, engravings, lithographs, photographs, or other publications, matter, or thing of an indecent, immoral, scurrilous, or libelous character, and if such person shall, in the opinion of the Postmaster-General, endeavor to use the post-office for the promotion of such business, it is hereby declared that no letter, packet, parcel, newspaper, book, or other thing sent or sought to be sent through the post-office by or on behalf of or to or on behalf of such person shall be deemed mailable matter, and the Postmaster-General shall make the necessary rules and regulations to exclude such non-mailable matter from the mails.

As Mr. Fitzgerald's amendment, however, is likely to meet with vigorous opposition in Congress, and at best can not become a law very soon, and, as the *Menace*, meanwhile, continues to enjoy second-class privileges in the mails, let us hope that the Attorney-General of the United States may find in Mr. Bakewell's "Open Letter" an interpretation of the law that will keep the *Menace* out of the mails. Certainly it is high time an end were put to the wrongs the 16,000,000 Catholics of this country are suffering. We are forced by the Government to pay for the distribution through the mails of a scurrilous paper that slanders and reviles in its every issue persons, tenets and practices that Catholics consider holy, sacred and venerable. Let us stop paying the *Menace's* mailing bills.

LITERATURE

The Catholic Note in Contemporary Poetry

VI. THE COMING VOICES*

THE heavens and the earth are full of triplicities. Most of us have accepted that mysterious fact, and from time to time have made our own little meditations upon the persistence and completeness of the mighty three. Not, at this inopportune moment, to venture into fields metaphysical—nor yet into the tragic fields of warring alliances—we have but to look across our own peaceful literary landscape. The present series, fragmentary and humble as its critiques have been, has already borne witness. Considering three of the foremost women poets of to-day, we faced immediately the triple nationalities of England, "John Bull's Other Island," and our own States. Indeed, we had no sooner dared to use the word contemporary than we stood committed to another

*The sixth in a series of literary papers by the author of the "Poets' Chantry."

trilogy. For our contemporaries are at once older and younger than ourselves. It would not be very hopeful for poetry, nor yet for Catholicism, if the voices which prevail to-day could be separated by any harsh line from the voices which endure from yesterday—or from the newer voices of to-morrow's songsters.

Our last article was occupied with a few of "The Voices Which Endure." They, in truth, are our contemporaries; we have known them always; in no small measure they have made us what we are. But other forces, too, have entered into our making. And now there is newer music springing up: young voices soon to speak with their own authority in Catholic poetry. If we are wise, we shall meet them with ears tuned to hear and hearts to welcome understandingly.

There is a daring and audacious beauty in their songs. Gloriously young they are, with the proud candor and the prouder exoticism of youth. They are done with Tennyson, done with Swinburne, done even with the scintillating school of Wilde. But they have held to the elementalism, while rejecting the anarchy, of Whitman; and, thank God! they have held fast to the mysticism of Francis Thompson. They are for the most part purposely direct of speech and purposely elusive of thought. They sing the paradox of modernity.

It would be hard to find any single volume more perfectly and more significantly illustrating these qualities than a little book called "Eyes of Youth," published in London during 1911. It was a slender anthology gathering together some of the best work of some of the youngest English and Irish poets. Most of them were Catholics: four of them—Monica, Olivia, Viola and Francis—proclaimed their tradition by the charmed and "prevailing name" of Meynell. Beyond this, the pages bear no evidence of a "school" of poetry. Their radical dissimilarities are greater than their resemblances. Indeed their chief resemblance, as Mr. Gilbert Chesterton points out in his happy foreword, is that all the writers "Seem unconsciously to have sought to make a poem as large as a revelation, while it was nearly as short as a riddle."

For instance, there is Mr. Shane Leslie, a young poet somewhat romantically known to Americans through his recent marriage, and certain to be honorably known one day when his dream of life is more perfectly worked into artistic reality. His is a unique fancy and a real power of words. To the pages of this little volume he contributed several arresting poems: "A Dead Friend," the "Pater of the Canon," with its burning verisimilitude only endurable in time of peace, and that curious little poem, "Fleet Street," which has the trick of catching and holding the memory:

I never see the newsboys run
Amid the whirling street,
With swift untiring feet
To cry the latest venture done,
But I expect one day to hear
Them cry the crack of doom
And risings from the tomb,
With great Archangel Michael near;
And see them running from the Fleet
As messengers of God,
With Heaven's tidings shod
About their brave unwearied feet.

What more in contrast to that abrupt and rushing music could be cited than the dreamful, impassioned, somewhat esoteric strains of young Francis Meynell; or this cloud-like and delicate fragment from his sister, Viola:

All night my thoughts have rested in God's fold;
They lay beside me here upon the bed.
At dawn I woke: the air beat sad and cold.
I told them o'er—Ah, God, one thought had fled!
Into what dark, deep chasm this wayward one
Has sunk, I scarcely know; I will not chide.
O Shepherd, leave me! Seek this lamb alone.
The ninety-nine are here. They will abide.

Perhaps we shall not go far amiss in saying that from the beginning there have been just two dominant strains in English devotional poetry: the strain of tragic personal poignancy, and the strain of playful and familiar simplicity. And the young voices, the coming voices, do but vary these old strains. Ruth Temple Lindsay is as heart-shaking at moments as Francis Thompson, or Blake, or Crashaw, or "Everyman." Mrs. Eden, whose first volume was published last year, under the deliciously baffling title, "Bread and Circuses," is as sweetly whimsical as Katharine Tynan, or Crashaw, or the smiling medieval minstrels born to frolic through the "nurseries of Heaven." This is not to say that the art of these new poets has yet flowered into maturity. It is not to compare them in any strict sense to the greater ones with whom they have an evident kinship. None the less, we owe them homage: above all, we owe them a hearing. Forget for a moment "The Hound of Heaven"—nay, even remember it!—and then consider the palpitating music, the intense emotional and pictorial energy of the Honorable Mrs. Lindsay's "Hunters":

The Lion, he prowleth far and near,
Nor swerves for pain or rue;
He heedeth nought of sloth nor fear,
He prowleth—prowleth through
The silent glade and the weary street
In the empty dark and the full noon heat;
And a little Lamb with aching Feet—
He prowleth too.

The Lion croucheth alert, apart—
With patience doth he woo;
He waiteth long by the shuttered heart,
And the Lamb—He waiteth too.

* * * * *
The Lion, he strayeth near and far;
What heights hath he left untrod?
He crawlleth nigh to the purest star,
On the trail of the saints of God.
And throughout the darkness of things unclean,
In the depths where sin-ghouls brood,
There prowleth ever with yearning mien—
A Lamb as white as Blood!

Joy-bells, Christmas bells, are more to the tune of Helen Parry Eden's singing. It is buoyantly youthful; perhaps because so much of it is for and about childhood. It was "Betsy Jane," so the poet assures us, who taught her mother these ways of gracious speech, along with "the mode of plucking pansies," and sundry winning ways with pups, kittens and cresses! Now Mrs. Eden was doubtless brought up upon the "Bab Ballads"; she has been herself a more or less regular contributor to London *Punch*, and her lively fancy still slips easily into the serio-comic vein. Whether this will add to or minimize her poetic worth the future must determine. Meanwhile, she has achieved two really fresh poems upon sacramental confession—the already popular "broom" verses, and the "seedling" poem, "A Purpose of Amendment." There is nothing but delight in her ingenuous "Child Before the Crib" or "The Petals." And there are still other poems—the best—in which it seems that the young mother-poet is not far from fulfilling her own gentle prayer:

Lord, when to Thine embrace I run
Gathered like waters to the Sun,
Shape me to such celestial mirth
As may go back and glad the earth.
Let Thy rays compass me, and crowd
Into the semblance of a cloud
Mine idle and dispersed powers

* * * * *
And when Thou loosest me to go
Diffused into Thy world below,
May I, till drip of words shall cease,
Sing of Refreshment, Light and Peace.

KATHERINE BRÉGY

REVIEWS

Grace Actual and Habitual. A Dogmatic Treatise. By the Reverend JOSEPH POHLE, Ph.D., D.D. Authorized English Version, Based on the Fifth German Edition, With some Abridgment and Additional References. By ARTHUR PREUSS. St. Louis: B. Herder. \$2.00.

The seventh volume of the Pohle-Preuss "Series of Dogmatic Text-Books" has just appeared, and in form and general make-up is uniform with the preceding volumes. To those who have made the acquaintance of the learned author in the former numbers of the series, commendation of Dr. Pohle's theological ability and attainments is superfluous. They already know that he is both profound and logical, that he has read widely and writes clearly. His treatise on grace gives evidence of long and independent thought, and yet it is traditional in treatment. The fact that he follows the beaten path in matter and in the order and arrangement of the material gives the book a real value quite apart from its contents. One can turn at once to the part he wishes even without consulting the fairly complete index: a thing which can not always be done with German text-books. Most of our priests and theological students, it is to be presumed, are already familiar with Dr. Pohle's treatment of the various divisions of the subject of grace as they have appeared in the "Catholic Encyclopedia"; but they will be glad to find the same material gathered together in a single volume. Whether or not it is advisable to use English text-books in the classrooms of our seminaries is, of course, seriously open to question. Were they to be adopted, however, the present treatise would serve very well, provided it were supplemented during the lectures by the discussion of the many difficulties, especially philosophical, with which the whole subject is surrounded. The omission of the difficulties seems to be wise, because it gives a less severe character to what of its very nature must always be a fearsome subject, and brings it within the reach of those who although not professionally interested in the treatise on grace, are anxious to acquire something more than a catechism knowledge of the principle of the supernatural life. Preachers too will find Dr. Pohle's book useful for sermons on grace, which unfortunately are altogether too rare. If the faithful knew more of grace's nature, its qualities, its privileges and its high destiny, and an elementary knowledge of these points is by no means beyond the grasp of the ordinary parishioner, they would prize grace more highly, and be much more eager to preserve and to increase it. The translator has turned the original into very readable English.

J. H. F.

Essays on Milton. By ELBERT N. S. THOMPSON, Ph.D. New Haven: Yale University Press. \$1.35.

These essays will make dry reading for the novice in Miltonic study. For the more advanced student, besides conveniently summing up much that has already been said, they will, doubtless, open new lines of thought. The chapter in Miltonic sources is particularly valuable. Nothing in the study of these sources, as indeed nothing in the study of the sources of the other great Elizabethans reveals any logical basis for the oft-repeated assertion that the golden age of English literature owed its birth in a large measure to the stimulating effect of the Protestant Revolution. The Elizabethan era was in name and appearance Protestant, but a careful historical study of the period reveals the fact, that from Spenser to Milton, the shape, mould and inspiration of its literary activity was above all else due to the renewed study of the classics, to the Italian Renaissance and to the influences summed up in Geoffrey Chaucer. Protestantism being a religion of negatives added little to sixteenth century thought, and could scarcely inspire a great artistic creation.

If the contrary were true, Germany, the first child of the Reformation, should have been the first to produce a great litera-

ture. If Protestantism, moreover, was the inspiration of Elizabethan literature, how is it that at the same time Catholic France and Spain were producing a great national literature? The truth is Elizabethan literature was the result of an organic growth and of causes long at work before the dawn of English Protestantism. In this connection a remark made by Frederick Schlegel in his "History of Literature" is illuminating: "As among the Protestant countries, the one which retained most of the old system, both in regard to the condition of the clergy and the external forms of worship, was England, so here also was poetry first cultivated in a rich and beautiful manner, and, it may be added, in a manner resembling in every important particular, the poetry of the Catholic truth; this is sufficiently manifest in Spenser, Shakspeare and Milton." I. W. C.

The Listener. By ALERNON BLACKWOOD. New York: Donald C. Vaughan. \$1.35.

If the experiencing of sensation be the criterion of a successful writer, then Mr. Blackwood may be said to be numbered among that blessed class; for all his books are sensational in a marked degree. The theme in "The Listener," as in all the stories by this author, is the occult and mysterious; though not necessarily the supernatural, so-called. Mr. Blackwood may be called an explorer into the realm of possibility rather than that of probability. His psychological analysis is penetrating, and his summoning up of mental processes is, in most instances, true to life. There is the story of "Max Hensig," which is an elaborate study of the effects of intense fear combined with the stimulating influence of alcohol. "Miss Slumbubble—and Claustrophobia" is a story of mental processes that actually happen: but the element of weirdness is such that the book were better left alone by young people and persons of nervous apprehensions. Mr. Blackwood is a writer of exceedingly fertile imagination and considerable literary skill, and those to whom psychic phenomena offer attractions will find "The Listener" interesting, and, in its degree, entertaining: though the reader is not always bound to accept the causes which the author assigns to certain effects.

H. C. W.

Spiritual Instructions for Religious. By CHARLES COPPENS, S.J. St. Louis: B. Herder. \$1.25.

The versatile pen of Father Coppens has added one more work to his long list of valuable writings. The schoolroom and the lecture hall had in the main engrossed his activities thus far; but now he seeks an audience within the precincts of the cloister. While busily engaged during his long life in the work of teaching and lecturing, he found time to deliver conferences, now and then, to religious communities. It is a selection from these that constitutes the present work. The ground covered is not extensive, nor could it well be so within the compass of 269 pages; but the subjects handled are treated in the simple, clear, strong manner one would expect from such an experienced teacher as is the author. The book closes with an excellent paper originally contributed to *The Messenger of the Sacred Heart*. It is called "The Pearl beyond Price," and explains the nature and value of a religious vocation. One must not look for "fine writing" in the book. Father Coppens is too intensely practical, too eager to crowd into his conferences as much information and instruction as possible to run the risk of distracting the mind of his reader or hearer from the thought to the style.

P. J. D.

Poems. By ROBERT UNDERWOOD JOHNSON. Indianapolis: The Bobbs-Merrill Co. \$1.50.

This is the fourth edition of the collected poems of Mr. Johnson. Those who have read the earlier collections are familiar with the delightful simplicity of the author's style. He has no theory of poetry to expound, no experiments in

"free verse" to try. He seems to be content to belong to the good old school of our forbears, and one sometimes feels the masculine rhythm and the plain-spoken sentiment of one so removed from us as Thomas Campbell.

In this volume two poems make their first appearance in his collected works, the "Ode to Saint-Gaudens" and the "Vision of Gettysburg." Both are commemorative odes, written for and read on public occasions. Both are keyed in a tone of finely exalted diction, as the following lines from the former poem testify:

Uplands of Cornish! Ye that yesterday
Were only beauteous, now are consecrate.
Exalted are your humble slopes, to mate
Proud Settignano and Fiesole.

But both odes have that point-blank directness which, being rhetorical, tends to nullify true poetic inspiration. Rhetoric is in one sense the antithesis of poetry. They are mutually destructive. By his position as a public speaker of his poems, Mr. Johnson was called upon to reconcile these warring elements, and indeed he has succeeded, as well as could be expected, in preventing either one from utterly exterminating the other.

F. M. C.

Civilization and Health. By WOODS HUTCHINSON, M.D. Boston: Houghton, Mifflin Co. \$1.50.

This interesting volume contains so much that is really excellent that its few imperfections may almost be ignored. The composition is not recommended as an example of high literary style; but the author is apparently content in this, as in his several other books, to present merely a plain, practical narrative of generally misunderstood facts which will be helpful to the ordinary Philistine. Readers of this book, who were wont to speak depreciatingly of the racial degeneration of modern times, will be apt to acquire altogether new impressions of the "hardy" men of the good, old days. Certainly the chapter, "Lo! the Poor Indian," upsets all previously accepted ideas about the vigor of the red man. The danger of patent medicines is set forth without exaggeration, and should be the means of saving many a deluded hypochondriac from dosing himself with useless or harmful decoctions. "Bringing the Outdoors Indoors" is a very illuminating chapter, and if its suggestions were commonly adopted, the health of whole communities would undoubtedly be vastly improved. In fact so many things in the book go directly counter to widely acknowledged conditions that it may be a case of "caviar to the general." But the author's exposition is so clear and his array of statistics so convincing that they should convert all but "the hopelessly sane." It is a pity that Dr. Hutchinson's evolutionary tendencies along biological lines should have led him here and there into pure materialism.

F. J. D.

Our Failings. By the REV. SEBASTIAN VAN OER, O.S.B. Translated from the Tenth Edition by the Countess ALFRED VON BOTHMAR. St. Louis: B. Herder. \$1.00.

We hope this charming little book will be widely circulated. It is full of the spirit of peace and kindness which the world has rightly associated with the great Benedictine Order. In his preface to the fifth edition, Dom van Oer writes that "We should always be lenient in our judgment of the failings of our neighbors," and to the prevalence of leniency he attributes the appearance of so many new editions. "From what source did you obtain the materials for your book?" he is asked; and the venerable author ingenuously admits that he came upon most of them while engaged in examining his own conscience. This confession shows the practical character of Dom van Oer's instructions. Embarrassment, inattention, loquacity, curiosity, want of tact, and forgetfulness, are discussed by the author in that kindly spirit which, while it does not forget that to err is

human, does not fail to suggest that we can purify ourselves from much human dross, if we will but cooperate with the grace which God gives us in abundance.

P. L. B.

BOOKS AND AUTHORS

The gratifying announcement comes that a life of the late Archbishop Ryan of Philadelphia is in preparation. Documentary sources for the biography are being collected by the Editor of the *Ecclesiastical Review*, 1305 Arch Street, Philadelphia, who will be glad to see any of the prelate's letters that AMERICA's readers may have in their possession. A biography of the late Mgr. Robert Hugh Benson is also in preparation, and those who have letters from that author are requested to lend them to Mr. A. C. Benson at the Old Lodge, Magdalene College, Cambridge, England; or to his Eminence Cardinal Bourne, at Archbishop's House, Westminster, S. W. London, or to Messrs. Longmans, Green & Co., 39 Paternoster Row, London E. C. None of the Archbishop's or the novelist's letters will be used without the consent of the sender and all will be returned at once. Meanwhile Olive Katherine Parr is writing a memoir of Mgr. Benson's career as a Catholic.

The best article in the January *Month* is "Into the Ways of Peace," another of Father Keating's fearless and well-seasoned indictments of jingoism and militarism. He writes:

We may hope, then, in regenerate and confederate Europe, if Christian principles are allowed to preside over its re-birth, for a code of international law which recognizes the final and absolute character of Christian morality, for a sense that the prosperity of each nation redounds to the advantage of the rest, for a close federation of the Christian powers, for a deepened reverence for the sanctity of international treaties, for a general acceptance of the principle of arbitration, and for a limitation of armaments to the size required for the policing of the globe.

He considers the fact that many private persons in England and elsewhere "are financially interested in the prolongation of this ghastly struggle, that their incomes depend on the continued employment of death-dealing cannon and maxim, and the destruction of arms and accoutrement in battle," to be a particularly "repulsive" characteristic of the present war. In an excellent editorial on "Justice to Mexico," the *Month* expresses its amazement, as well it may, at the little attention paid by the secular press in this country to the "unspeakable villainies" of the Mexican revolutionists. John Ayscough contributes to this number some "Sketches from the Battlefield" where he is serving as chaplain, and there are beautiful verses by F. Reynolds and Mary Samuel Daniel.

The December number of *Studies* (St. Louis: Herder. \$3.00 a year), the Irish National University quarterly, is a remarkable issue. Its 206 pages treat of every subject of the day: religion, ethics, education, history, socialism, topography and books—especially in their relation to the present war, and with a clearness and comprehensiveness we have witnessed in no other publication. The ethics that govern the making and waging of war are lucidly defined by Father Masterson, S.J., and though he mentions no names it is evident that every great power in the present conflict has violated them. Mr. Boland, M.P., points out the commercial advantages that Ireland can reap from the European crisis, and the Chronicle recounts Ireland's associations with the battlefields of France and Belgium and the striking effects of the war upon religion in France. The actual and prospective relations of socialism to the war form the subject of an acute analysis by Henry Somerville; but perhaps the most valuable articles on this subject are "The Gospel of the Superman" by Professor Rahilly and "National Purpose in German Education" by Dr. Corcoran, S.J. Mr. Rahilly expounds bril-

liantly the doctrines of Nietzsche, now better known in English than they ever were in German, and Father Corcoran shows that, not these nor the then little known theories of Treitschke and Bernhardt had formed the Germanic spirit, but the educational system in the secondary schools, which since 1889 was methodically and elaborately devised to form the German mind on religious and national lines. For nine years, along with Philosophy and German literature, "Religion was taught at the expense of the State by trained teachers, Catholic, or Lutheran, or Calvinist, or Hebrew, as each scholar required"; and it was the leading subject in the official time-table. Other articles on social, historical and educational subjects and fifty instructive pages of book reviews make *Studies* almost a necessity for advanced students, teachers and educational institutions.

"First Year Science," by William H. Snyder (Allyn and Bacon, \$1.25) conducts immature students through the realms of astronomy, meteorology, physics, biology, physiography and kindred sciences so imperceptibly that without reflection the reader does not notice that he has passed from one branch of natural science to another. The treatment of each is necessarily brief and presupposes fuller development later in the course. The book itself is intended for use in the upper grades of intermediate schools and in the first year of high schools and has met with the approval of teachers of these classes in the Los Angeles schools. An abundance of simple experiments are provided, where practical, to overcome the monotony of mere descriptive reading. The author speaks of "intelligence" in animals. Would it not have been more in accord with scientific principles to have used the word "instinct" instead of "intelligence"?

"A Woman's Career" (Putnam, \$0.75), by the late Myrtle Reed, and "Meditations on Votes for Women" (Houghton, \$1.00), by Samuel McChord Crothers, are two little books on the feminist movement. The author of the first maintains that if woman had only had in the past the opportunities that were her right, the world would now have its feminine Dante, Shakespeare, Raphael and Beethoven. She speaks sensibly of woman's dress and pleads for more simplicity and permanence in gowns. Old-fashioned folk would say that making a home and rearing a family is a sufficiently exalted "career" for any woman. Dr. Crothers' meditation book is not likely to drive the old standard works out of the market. His "points" are rather lean and unpractical. Both books are attractively made up.

BOOKS RECEIVED

Allyn & Bacon, New York:

Chemistry of Common Things. \$1.50.

Edward E. Babb & Co., Boston:

A First Book for Italians. By Bernard H. Burke.

Catholic Publication Society of America:

The History of England. By John Lingard and Hilaire Belloc. Vol. XI. 1689-1910.

Catholic University of America:

Report of the Third Annual Conference of Catholic Charities. 1914.

Gilbert Music Co., Chicago:

A Song for the Pope. By Lewis J. Browne. \$0.20; O Salutaris. By D. F. E. Auber. \$0.10; Tantum Ergo. Harmonized by Charles Burney. \$0.10; Ave Maris Stella. By A. Goring Thomas. \$0.15; Panis Angelicus. By César Franck. \$0.10.

B. Herder, St. Louis, Mo.:

An Eight Days' Retreat. By Henry A. Gabriel, S.J. \$1.50; The Holy Week Book from the Roman Missal and Breviary Reformed by Pope Pius X. Latin and English. \$0.30.

McBride, Nast & Co., New York:

The Political Shame of Mexico. By Edward I. Bell. \$2.00.

O'Connell Press, Chicago:

On the Eve of Home Rule. By Anna Louise Strong. \$0.50.

Princeton University Press, Princeton:

Biblical Libraries. By Ernest Cushing Richardson. \$1.25.

Yale University Press, New Haven, Conn.:

The Falconer of God. By William Rose Benét. \$1.00.

EDUCATION

The Reign of the March Hare

"I TOLD you, butter wouldn't suit the works," cried the Hatter, looking angrily at the March Hare.

"It was the *best* butter," the March Hare replied, meekly.

"Yes, but some crumbs must have got in as well," the Hatter grumbled: "you shouldn't have put it in with the bread-knife."

Conceivably, butter may be a panacea for watches, but crumbs, sharp-edged, brittle substances, may readily cause too much friction. Perhaps that is why the March Hare, as a remedy, dipped the watch into the tea, which, as you will recall, was getting cold.

MR. CHESTERTON'S THEORY

Is it the March Hare who presides over the present era of "sob and uplift" legislation? One need not question the purity of his intentions, nor decry the value of sane social legislation. The wheels of society were, and are, moving slowly, harshly. The March Hare, more keen-eyed than some of us, noted the need of a lubricant. He hastened to use the best butter he knew of, but, it would appear, he inserted it with the bread-knife. Now the watch is two days wrong, by calculation of the Hatter.

The initial error was the Hatter's. He is the historical "I told you so," the prophet after the fact. He was at fault in entrusting the precious mechanism to a person so notoriously unstable as the March Hare. Mr. Chesterton reminds us that anything may happen behind our backs. Our backs have been turned for some time. We had no leisure to attend to such trifles as social legislation, school laws, and the like. In the meanwhile, the March Hare has somehow gotten hold of our watch, and is operating on it industriously, with the bread-knife and a pat of the best butter.

LET THE STATE DO IT

Let us consider what some are pleased to term the very hair-spring of our social mechanism, our never-sufficiently-to-be-praised system of public education. Surely, the March Hare has been tinkering with it. It is more than two days wrong. We downtrodden Catholics not only admit but hold, that the State has the right and the duty to promote education. We allow that, for the benefit both of the individual and of the community of which he is part, the State is warranted in insisting that a certain degree of education be reached by all. But the March Hare goes far beyond us. He insists that the education of the child is the primary, immediate and, in a sense, the exclusive right of the State. The consequences of this principle are far-reaching. Unfortunately they are expanding beyond measure, because of the general disposition, which comes with the loss of the sense of responsibility, to throw all onerous duties, even though they be personal, upon the State. A doleful picture of these consequences is furnished by what is taking place to-day in an old, once conservative city in the Middle West.

THE CINCINNATI EXPERIMENT

Ohio is fast becoming the chosen lair of social pirates, the home, sweet home, of all social cranks. In Cincinnati, the superintendent of public instruction, so we are informed by the Rev. F. J. Finn, S.J., has boldly announced that "the school authorities should exercise control over boys and girls until they are twenty-one years of age." Why stop at twenty-one? If at the age of twenty years, eleven months and twenty-nine days, the youth has not acquired that educational polish held requisite in Cincinnati, it is sheer cruelty not to keep him in the educational mill until he acquires it. For more than a year, piano lessons have been offered by the high schools of that musical city. To-morrow, comments Father Finn, it will be the violin.

then all the musical instruments, including the drum, with voice-culture by special artists. Why not? inquires the March Hare. Has the indignant Father Finn never heard of the cultural value of music, and its practical power in taming the wild beasts of the jungles adjacent to Cincinnati?

There is no satire in these remarks. If the "Welfare of the State" requires that children be kept in school until they are twenty-one, and offers to all, training in the cultural courses, there is no reason why the same plea will not permit the State to "exercise control" over the student throughout his collegiate and professional studies. Indeed, it may be argued on the same grounds, that the State ought to support him in the opening years of his professional career, or even during the term of his natural life. For impecunious lawyers, physicians, and engineers are notoriously harmful to the welfare of the State, inasmuch, so sociologists inform us, as hunger and poverty are often direct incitements to violence.

LITTLE JOHNNY'S DAY

Where is this paternalism to end? Some day, little Johnny will be awakened from his innocent slumbers by a uniformed member of the school board. This gentleman in waiting will administer the municipal soap and water at Johnny's matutinal ablutions, and array Johnny's small limbs in a uniform supplied by the community. Our young friend will then breakfast as the city's guest, and proceed to the public school in a car owned by the municipality. On his arrival, a city psychopathist, with a wild gleam in his eye, will ask Johnny what he dreamed about last night, and put him through the Binet-Simon scale exercises. Next, a city oculist will fit him with a pair of glasses, manufactured by the city optician. A city dentist will then extract the few remaining milk teeth, left by defective detention in Johnny's jaw. It is now well known that the root of all evil is adenoids. Hence a city specialist in nose, throat and ear diseases will examine Johnny daily, until he either finds them, or Johnny develops them. Johnny will then submit to an ear-massage, while a city official, perennially camped on the trail of the tubercular microbe, applies the stethoscope, and makes a blood test. A quondam old-fashioned family doctor, now wearing the badge of the city's servitude, will close the case for the city, by putting such questions in hygiene, pathology and anatomy, as may be thought to lie beyond the scope of specialists. As in every well-regulated school, the life history of Johnny's parents, grandparents and, in case of doubt, even of persons unsteadily perched on remote branches of the family tree, has been previously examined, classified, and filed.

Our young scholar is now allowed to proceed to an air-water-washed classroom. His books, supplied by the city, are examined by the city bacteriologist. Pens, paper, pencils, ink, the gift of an obliging community, are put into his hands, wrapped in sterilized folders. At noon, Johnny partakes of an excellent luncheon, small-boy size, supplied at cost, or donated by the city. If, in course of the afternoon, Johnny's stomach behaves as if it had been freighted with green apples, a city nurse will gently lave Johnny's brow, administer the paregoric, and supply whatever treatment the nature of the malady may seem to require. What the correct procedure would be should Johnny succumb, I am at a loss to say. So far as I know, however, no public school sustains the funeral expenses of pupils dying on the premises. But they are often borne by the school's Patrons' Association.

CONSIDER THE HATTER

With the exception that Johnny's mother is still allowed the rather dubious pleasure of getting her boy out of bed every morning, almost every detail noted in the preceding paragraph, either actually exists, or is strongly urged, in many American communities, owing allegiance to the March Hare. Father Finn, quoted above, is a Jesuit. His testimony, therefore, is rightly

suspect. But Professor Jeremiah W. Jenks, Director of the Division of Public Affairs in the New York University, is, we believe, a good honest heretic. In a recent number of the *New York Tribune*, he thus outlines what the March Hare is doing for the schools:

But besides furnishing all kinds of education under Government management, we even compel children to take an education. Still further, the public, at its own expense, if need be, carries them to the schoolhouse in order to give them the required training, willy-nilly. In 1913 greater New York expended \$106,429.29 to pay for transportation of children. For 1914, New York City made provision in its budget to expend \$119,000 for carrying children by street cars, omnibuses—whatever means best meets the need—from their homes to the school in places where the schoolhouses are too distant for them to walk. In the most "advanced" school systems of the day all children are examined free of charge to detect defective eyesight, adenoids, dental needs, mental capacity. In needy cases adenoids are removed without charge and spectacles fitted, to be paid for by charitable societies. Luncheons are furnished at cost, while many principals recommend that they be supplied free, and that more than one meal be given. Playgrounds, recreation piers and dances are supplied free now. Shall we go further? I am not now objecting to those things. I merely inquire, is there danger of carrying this too far?

For the benefit of the literal-minded, let it be added that Professor Jenks is not a humorist. He suspects in all seriousness, that it may be possible that we have gone too far. His question is of the oratorical type, calling for no answer.

HOW TO COOK A HARE

The old Virginia Cook Book reminds us that to cook our hare, we must first catch him. How are we going to catch our March Hare? So dear is he to many that successful revolution seems hopeless. He attained the throne when we had our backs turned, and he has been putting butter into the watch (with the bread-knife too) ever since. Perhaps the only power that can hurl him from his high estate is the reign of common sense which, we trust, may some day return. Until that era, perhaps all we can do is to assume the rôle of the indignant Hatter. History records that the March Hare became very meek when the Hatter shouted at him. True, he thereupon dipped the watch in the tea, but that merely indicated his repentance, and did the wrecked time-piece no manner of harm. Possibly a little indignant shouting might shorten the reign of the March Hare.

PAUL L. BLAKELY, S.J.

SOCIOLOGY

Child Labor and Legislation

THE most objectionable forms of child labor took their rise with the modern factory system, especially with the application of steam in the mechanical and manufacturing industries. It was soon found that children between the age of seven to twelve could be employed in cotton factories and mills to take the place of man labor in feeding the machines. It quickly became apparent, however, in countries like England, France, Germany and Italy, that death was exacting a very heavy toll in many of the industries. Indeed the workmen began to believe that steam and speed had not improved their lot in life, and spoke of their condition as one of slavery, and of their factories and workshops as slaughter houses. This was not an unreasonable conclusion, when it is recalled that in 1833, in factory towns like Manchester and elsewhere in England, the youthful population was physically worn out before manhood, and that the average age of the wage earners was only twenty-two years, or just one-half that of the general population.

EARLY CHILD LABOR LAWS

As early as 1802, Sir Robert Peel had caused the enactment of a law for the protection of the health and morals of apprentices

and others employed in cotton and other mills and factories. This legal provision limited the hours of work to twelve a day, and made provisions for the establishment of improved sanitary conditions. That the law might not become a dead letter, it was further enacted that all establishments coming under its provisions, were to be inspected periodically by a Board, on which the local Justice of the Peace, then an officer of some dignity in England, and the local clergyman were to sit. In spite of many obstacles proposed by interested parties, the operation of the law was fairly successful. This was due largely, if not wholly, to the inspectors who, as a rule, discharged their duties with much care and faithfulness. Then, as now, a great clamor was raised against what was termed an unwarranted interference by the State with the individual's right to contract for his labor. But those who use the argument to-day, forget that the fourteen-year-old boy and girl, who, either forced by necessity, or compelled by careless guardians, apply at the mine or the cotton mill for work, scarcely find themselves in those conditions which guarantee a free bilateral contract. The advantage is almost wholly on the side of the employer.

Changing conditions, however, soon indicated the need of new legislation. In 1844 the employment of children under eight years of age was forbidden, and in 1847 the time of female and child labor was restricted to ten hours a day. An act of 1878 raised the age limit of children to be employed, to ten years of age, and excluded them from work in certain processes of the white lead industry. The act of 1891 raised the age limit to eleven. This limit has since been raised to thirteen, and in certain occupations to fourteen years.

CHILD LABOR IN NEW ENGLAND

As in England, so in this country, the application of machinery resulted in "the exploitation of child labor. It can not be said that we followed the example of England to the extent of trafficking with the poor law officials who, according to Dr. Price, sold the children of paupers, in a form not different from the methods of ancient and modern slave dealers. It is reported, however, by the same author that the first cotton mill was established in 1790 in Rhode Island "and began to work with four spinners and carders; but five children were soon added, whose ages ranged from seven to twelve years." The number of children in the industry rapidly increased. In a letter written by Samuel Slater of England, the founder of the American Cotton Industry in 1827, he says: "Wool business requires more man-labor, and this we study to avoid." So successfully did Slater and his fellow employers avoid man-labor that in 1831 the number of children working in the cotton mills in Rhode Island was almost half of the total number of employees. (*George M. Price. The Modern Factory, p. 439.*) According to Miss I. S. Whittelsey's "Essay on Massachusetts Labor Legislation," the subject of Child Labor first received attention in 1836. The act provided for at least three months' schooling during the working year for every child employed under the age of fifteen. This act was amended in 1842 by fixing a ten-hour working day for children under fourteen years. Similar legislation was enacted in Connecticut in 1842, in Maine in 1847, and, after twenty years' agitation, also in Pennsylvania in 1848. Since that time, largely through the efforts of the National Child Labor Committee, some form of protective legislation has been enacted in nearly every State and Territory, but much remains to be done as many of the laws are defective and frequently evaded.

Here, precisely, is the weak point of all legislation, particularly social legislation. A law confined to the pages of the statute book is worse than useless, for it may be and frequently is, an incitement to lawlessness. This fact, however, does not militate against the enactment of suitable legislation, when this is found necessary, for the control of those social and commercial activities which rightly fall within the purview of the civil govern-

ment. It is only another stimulus, urging all of us, to see that in our community, laws are enforced as well as enacted.

CHILD HEALTH AND LABOR

When it is remembered that the average boy at the age of fourteen, possesses about one-half the muscular strength of an average adult, and that the muscular fibers contain a larger percentage of water and in consequence are very tender and immature, it is not surprising that a large number of youthful employees in workshops, factories or even at the writing desk or merchant's counter, develop lateral curvature of the spine, "in-knee," "knock knee," "flat-foot" and other deformities, not to mention the general weakness, and predisposition to rickets, tuberculosis and other respiratory diseases. All of the bad effects are naturally intensified by insanitary environments, especially when the occupations are attended by the inhalation of dust, injurious gases or polluted air.

Nearly one-half of the 143,000 deaths from tuberculosis in the United States, are contributed by the industrial workers, who constitute only about one-third of the total population. From this fact we can see that it becomes our duty to conserve the health of our youthful army of workers, upon whom the future welfare and prosperity of the nation to a great extent depends.

WHAT IS TO BE DONE?

Have we done all that is just and reasonable for the physical welfare of the children of this class, the too large class of working children, who are to constitute the bone and sinew of the country? This is a question which calls for serious consideration. It is true that the aid of law should not be invoked except as a last resource. But it seems plain that when capital, using the term in the sense of capital unrestrained by conscience, can hire children to do work at a lower rate than it can hire men, nothing but the force of law can stop its inroad upon the army of children. Does the factory child, stunted physically, stunted, for lack of proper schooling, in mental development, exposed, often to dangers that are a menace to his moral growth, get a fair chance of growing up into useful manhood? If there is no other way, let us not hesitate to call upon the help of legislation, to conserve one of the most vital assets that a nation can possess, human health and efficiency.

GEORGE M. KOBER, M.D., LL.D., F.A.A.

NOTE AND COMMENT

A national employment bureau, with branches in every part of the United States, has been put in operation by the Department of Labor. Instructions have been sent to the thousands of postmasters and rural mail carriers throughout the country, and nearly two hundred thousand field agents of the Department of Agriculture will cooperate with the Department of Labor, to bring together "the jobless man and the manless job." Application either for work or workers, may be filed with any postmaster. The Department of Agriculture will report sections where help is needed for harvesting or other farm work, and similar reports from factories and shops will be issued by the Department of Labor. These files will be sent to all postmasters to be consulted by applicants for work. The plan has been tried in a small way, and has given satisfaction. Only actual experiment can show whether or not it will prove equally satisfactory, when applied to the whole country. But at all events, in view of the number of the unemployed and the apparent failure of many private and city bureaus to provide for them, the scheme of the Government is well worth trying.

For some weeks the New York State Industrial Commission has been investigating the question of the minimum wage. As the Commission is still in session, any judgment on its findings

would be premature. It is interesting to note, however, that the workers themselves are by no means agreed as to the advisability of making the law regulate their income, and that the testimony thus far recorded by the Commission, throws into an unusually strong light, the almost insuperable difficulties which attend the framing of a just scale of wages. The difficulty of enforcing the law would be considerably greater. As a rule, trade unionists do not incline favorably toward wage legislation. The first result of a law fixing the minimum wage at eight or ten dollars would undoubtedly be a large increase in the army of the unemployed. Whether or not economic conditions would right themselves after a temporary period of hardship, is a question that is difficult to answer. In the opinion of the ex-Secretary of the Women's Trade Union League, "Legislation is not the remedy for low wages." This is true. Something else is needed. Leo XIII indicated it when he said that the reform of social conditions lay in a return to the teachings of Christ.

Last August, the Supreme Council of the Knights of Columbus authorized the appointment of a Commission on Religious Prejudice. The Commission has an appropriation of \$50,000.00, and is charged with the duty of investigating the reasons and sources of the bigoted movement against the Church and her members, as evidenced by the issue of alleged indecent and slanderous publications, and the organization of societies pledged to drive Catholics out of public life. On January 11, after much preliminary work, the Commission sat in New York. It announces that it is learning the identity of the persons responsible for these movements. The report of the Postmaster-General, published in December, containing a statement of the position of the Department regarding the use of the mails, will be vigorously opposed. An answer to the report by Mr. Paul Bakewell is in the current *Catholic Mind*. In addition to the Supreme Knight, James A. Flaherty, and W. J. McGinley, Supreme Secretary, the following gentlemen compose the Commission: Mr. P. H. Callahan, Louisville; Joseph Scott, president of the Board of Education and the Chamber of Commerce, Los Angeles; Joseph C. Pelletier, District Attorney, Boston; Albert G. Bagley, president of the Board of Trade, Vancouver, B. C.; and Thomas A. Lawler, former Assistant Attorney-General of Michigan. The next session of the Commission will be held in Chicago on March 6.

On January 14, the Menace Publishing Co., with its officers, Marvin Brown, W. F. Phelps, and the "Rev." T. C. Walker, was indicted by the Federal Grand Jury, sitting at Joplin, Missouri. The indictment charges that the persons named have been guilty of sending improper matter through the mails. Indictment is not conviction, but this belated action of the Federal authorities will give the people of Missouri a chance to put an end to a campaign of lying and indecency, which is a disgrace not only to Missouri, but to the entire country. It is a matter of wonderment that the Federal authorities did not act sooner. Even when a clear statement of the law and precedents applying to the case was presented some months ago by Mr. Paul Bakewell, of St. Louis, the postal authorities seemed loath to move an indictment. However, something has been done at last. It now remains to suppress this spread of pornography, by punishing those who choose it as a means of livelihood.

Catholic charities are not given to the publication of self-laudatory reports and statistics. In some respects, this reticence is a matter for regret. Their publications need not be filled with self-praise, but a clear, simple outline of the excellent constructive social work which is being done under Catholic auspices, would be very helpful to Catholic students of sociology. Such

an outline would, moreover, attract the attention of the charitably-inclined wealthy members of the flock, and move them to give of their goods to further the work of Catholic charity. Under the caption, "The Clearing House of Catholic Charity" in the New York *Freeman's Journal*, Teresa Brayton writes interestingly of "what the Catholics in New York are doing in charitable work." It is only sober truth to say, that many a New Yorker will hear for the first time of the Clearing House at 375 Lafayette Street when he reads this article. How many know that, in one year, the Particular Council of St. Vincent de Paul expended nearly one hundred and thirty thousand dollars in social and charitable work? On Christmas Day, the Clearing House, without any brass band newspaper accounts, prior or subsequent to the fact, served dinner to thirteen hundred people and, every day of the year, serves lunch to a hundred men. This of course, is merely emergency work. But here is a brief record of stable constructive work accomplished by the supervisors of the Catholic Home Bureau. To this Bureau, the care of orphaned or neglected children, is assigned.

Two of the young women entered religious communities; three are teaching school; four are in training schools; eight are completing high school courses; one is a stenographer; one is in business college. Of the boys, one is in the seminary; one has graduated from college; two are attending college; two are teaching school; one is a civil engineer; more than a dozen are in high school; one is superintendent of a model dairy farm. All the others when released from supervision, were sensible God-fearing young men, in receipt of wages which enabled them to live a normal life.

This is but one out of a dozen similar items. Modesty is all very well; but it is also very well to let our light shine before all men, at least occasionally.

At a recent meeting of the English Church Union, Mr. T. H. Bischoff undertook to discuss "the present position of the English Catholic Movement in relation to the English Church Union." A coherent policy and efficient means of carrying it out, are in Mr. Bischoff's opinion, very much needed at the present time if the Catholic religion is to flourish in England. It may be added that a definite creed would also be helpful. The *Guardian* thus outlines Mr. Bischoff's program:

1. Reservation and Exposition of the Blessed Sacrament.
2. Restoration of devotions to Our Lady in public worship which will require dogmatic teaching of the truths of Our Lady and will engender an individual personal devotion to her without which no man can become a Catholic.
3. The right to substitute the Latin for the vernacular Mass or the liberty . . . to render it (the Book of Common Prayer) more tolerable for Catholic use and more conformable to the Western Liturgy.
4. Restoration of the Contemplative Orders.
5. A celibate priesthood. (Cries of "No!")
6. To the sixth point these five are all prefatory and introductory; it is a frank and fearless re-statement of our relation to the Apostolic See.

Mr. Bischoff is quite correct in saying that the gist of the matter is contained in his sixth point. Lord Halifax was equally correct when, in his discussion of Mr. Bischoff's paper, he held that unity with the Holy See was highly desirable, but that in the desire for unity, principle must not be sacrificed. It is a matter of wonderment, however, that Lord Halifax, after all his striving for reunion, does not seem to realize that the price of unity, as far as the Catholic Church is concerned, is absolute and unconditional submission to the See of Rome. Until the members of the Anglican Church who seek reunion grasp this point, discussion of terms is futile. Meanwhile it would be interesting, though not particularly profitable, to know what Dr. McKim, whose anti-Catholic screed miscalled a book was recently recommended by the self-styled "Catholic" *Living Church*, thinks of these "Romanizing" tendencies in the English Establishment.